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THE PRINCETON SEMINARY CATALOGUE

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The annual Catalogue is an account of the academic year 1992-1993 and an announcement of the proposed program for the years 1993-1995. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 1993-1994 academic year and are subject to change in subsequent years without notice.

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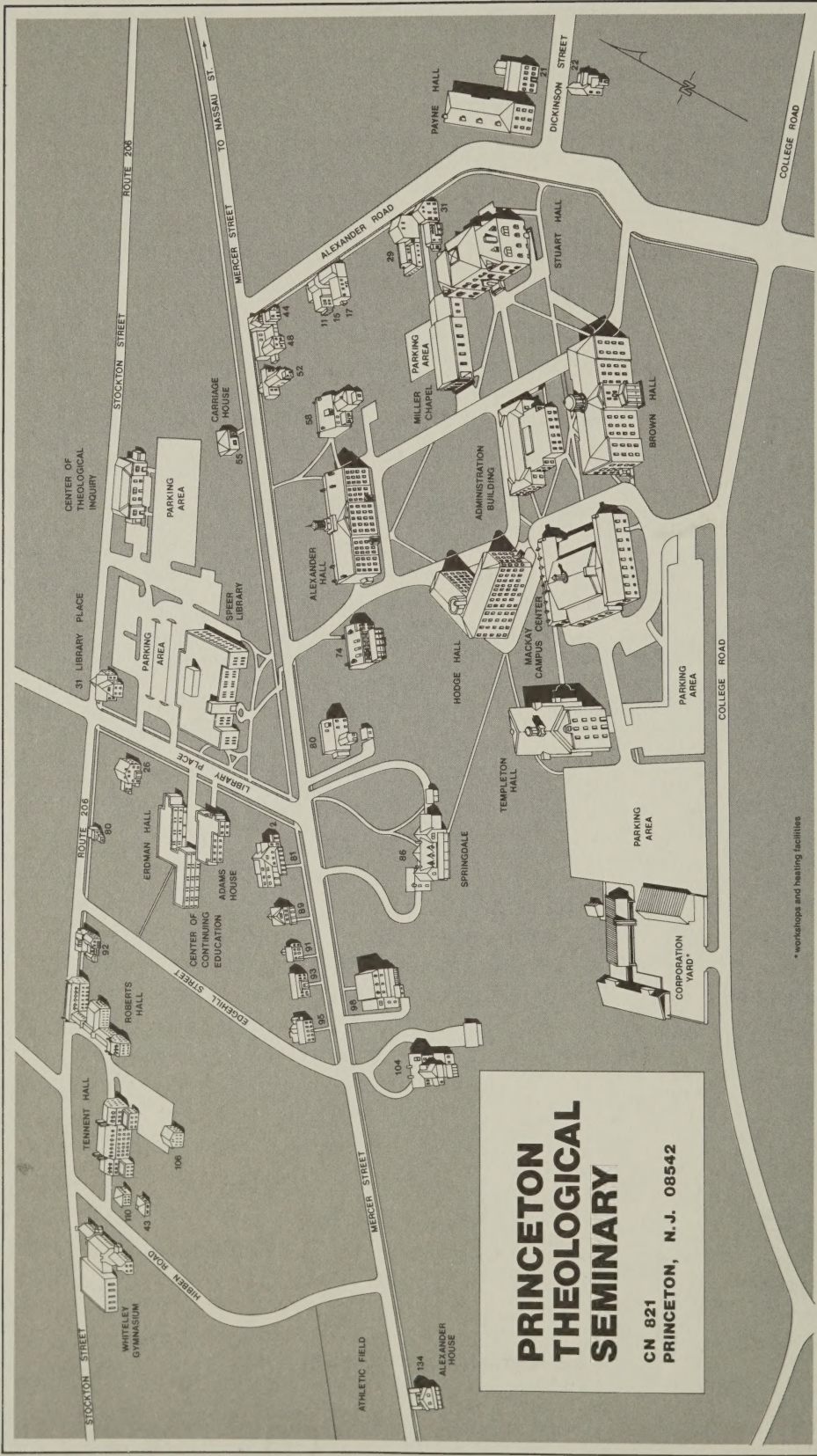
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CATALOGUE

1993 - 1994



**PRINCETON
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SEMINARY**
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Contents ~

Communication with the Seminary	5
Visiting the Campus	6
Calendar 1993-1994	7
Board of Trustees	9
Faculty	11
Administration	18
Overview	23
Mission	23
History	26
Chapel Worship	28
Alumni/ae and Seminarians	30
The Seminary and the Princeton Community	30
The Campus	31
Programs of Study	36
Master of Divinity	36
Accelerated Program in Ministry and Social Work	41
Master of Arts	41
Master of Theology	44
Doctor of Ministry	46
Doctor of Philosophy	51
Other Educational Opportunities at the Seminary	61
The Princeton Institute of Theology	61
Center of Continuing Education	62
Summer School	64
Courses of Study	68
Biblical Studies	70
History	85

Theology	100
Practical Theology	113
Interdepartmental Studies	133
Opportunities for Specialized Study	137
Special Courses	137
Afro-American Studies in Ministry	138
Women's Studies	138
Religion, Self, and Society	139
Religion and Society Program	141
Program in Mission, Ecumenics, and History of Religions	143
The School of Christian Education	145
Resources and Services	147
Library Resources	147
Media Resources Center	150
Computer Resource Center	151
Theological Book Agency	152
Director of Alumni/ae Affairs and Placement	152
Communications/Publications	153
Tuition, Fees, and Payments	155
Room and Board	157
Health Care	160
Payment of Accounts	161
Refunds	162
Financing a Seminary Program	162
Scholarships, Fellowships, and Awards	166
Fellowships and Scholarships	166
Awards	167
Events, Activities, and Publications	178
Student Government	178
Koinonia	178
Special Lectureships	178
Students in the Seminary	183
Representations	228
Degrees Conferred in 1992	237
Index	243
Gifts and Bequests	Inside Back Cover

Communication with the Seminary ~

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 FAX (609) 924-2973

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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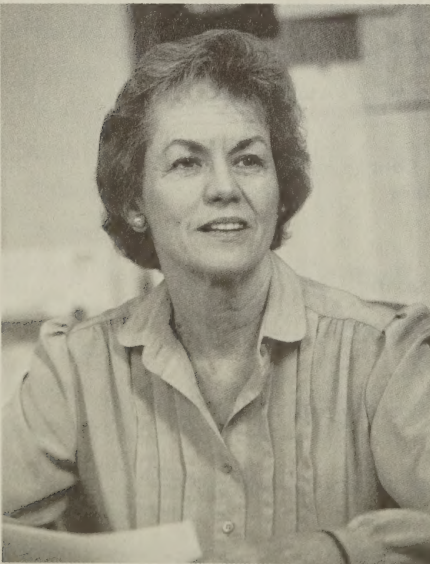
Public Relations: *Director of Communications/Publications* 497-7760

Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday, and on Saturday mornings by appointment.

Visiting the Campus ~

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Director of Vocations and Admissions* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, prove helpful to both students and admissions personnel. Visits may be scheduled throughout the year; however, the months of April and May are unusually busy with applications for admission. Therefore, a prospective student may wish to plan his or her visit for other times of the year.



MICHAEL BONGART

Carolyn D. Nicholson
Dean of Student Affairs

Calendar 1993-1994 ~

1993

Aug. 6	Friday		Summer Session ends.
Aug. 27	Friday		Summer Language ends.



Sept. 11	Saturday	1:00 p.m.	Orientation for full-time students begins.
Sept. 14	Tuesday	8:00 p.m.	Opening convocation.
Sept. 15	Wednesday	8:00 a.m.	Fall classes begin.
		10:00 a.m.	Communion Service.
Sept. 17	Friday		Presbyterian ordination examinations (through Saturday).
Sept. 28	Tuesday	4:30 p.m.	Deadline for changing fall classes without petition.
Sept. 29	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 19	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 22	Friday	5:20 p.m.	Fall reading period begins.
Nov. 1	Monday	8:00 a.m.	Classes resume.
Nov. 23	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Nov. 29	Monday	8:00 a.m.	Classes resume.
Dec. 1	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 3	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 17	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.

1994

Jan. 3	Monday	8:00 a.m.	Reading period begins.
Jan. 8	Saturday	9:00 a.m.	Final examinations begin.

Jan. 15	Saturday	5:30 p.m.	Final examinations end; intersemester recess begins.
Jan. 24	Monday	8:00 a.m. 9:40 a.m.	Communion Service. Spring classes begin.
Jan. 29	Saturday	9:00 a.m.	M.A. professional examination.
Feb. 4	Friday	4:30 p.m.	Presbyterian Bible examination. Course change deadline.
Feb. 5	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 7	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 18	Friday		Presbyterian ordination examinations (through Saturday).
Feb. 25	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 4	Friday	5:20 p.m.	Spring reading period begins.
Mar. 14	Monday	8:00 a.m.	Classes resume.
Apr. 9	Saturday	9:00 a.m.	M.A. professional examination.
Apr. 22	Friday	5:20 p.m.	Classes end. Reading period begins.
Apr. 28	Thursday	9:00 a.m.	Fall pre-registration begins
Apr. 29	Friday	4:30 p.m.	Fall pre-registration ends.
Apr. 30	Saturday	9:00 a.m.	Final examinations begin.
May 2	Monday	12:00 noon	Deadline for papers by candidates for 1994 graduation.
May 7	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 15	Sunday	4:00 p.m.	Baccalaureate service.
May 16	Monday	10:00 a.m.	Commencement exercises.
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June 21	Monday		Summer Session begins.
July 5	Tuesday		Summer Language begins.
Aug. 6	Friday		Summer Session ends.
Aug. 27	Friday		Summer Language ends.

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Overview ~

MISSION

Affiliated with the Presbyterian Church (U.S.A.), Princeton Theological Seminary stands within the Reformed tradition which affirms God as the living Lord over all creation, the gospel of Jesus Christ as God's word for all humanity, and the renewing power of the Holy Spirit in all of life, corporate and individual. In its long history, Princeton Seminary has contributed to the shaping of theological education in this country and has become a center of theological study for the academic world and the ecumenical church.

The focus of the Seminary's work is the education of men and women for *ministry* in the *church* and in the *world*, and through it the advancement of theological learning. All aspects of the Seminary's operation serve this basic task: the teaching and learning in the classroom and elsewhere; the research and writing of faculty and students; the oversight and management of trustees and administration; the worship and life together of the whole community.

Ministry

As a graduate professional school which affirms the conviction of its founders that "piety of the heart" and "solid learning" belong together, Princeton Seminary seeks

- ~ to cultivate theological scholarship with its critical appropriation of the biblical witness and the Christian tradition;
- ~ to encourage responsible expression of the faith in proclamation and action;
- ~ to develop abilities to further the response of faith among the people of God;
- ~ to refine skills in the pastoral, the teaching, and other ministries;
- ~ to explore models for corporate worship and Christian life;
- ~ to assist in the scrutiny of personal gifts and vocations.



Church

As a denominational seminary which regards its Reformed and ecumenical identities as intertwined and complementary in the search for the true and faithful form of a church “reformed yet always being reformed” in its theology, community, and mission, Princeton Seminary seeks

- ~ to deepen the awareness of the Presbyterian heritage and its theological tradition in the framework of a broad ecumenical vision;
- ~ to reach beyond region, race, nationality, and cultural orientation to include the whole people of God in its faculty, administration, and student body;
- ~ to cultivate the encounter between living Christian traditions in classroom, worship, field experience, research, and scholarship, and by active participation in the ecumenical movement;
- ~ to encourage an ever more inclusive, interracial, intercultural, and international community of Christian witness and scholarship in all the fields of its theological work.

World

As an institution of higher learning which is involved in constant dialogue with the world in many forms and on many levels in its Christian witness and scholarship, Princeton Seminary seeks

- ~ to promote interaction with the disciplines of the university in the common search for truth;
- ~ to engage in conversation and cooperation with all who are concerned for justice, freedom, peace, and human dignity;
- ~ to foster theological education in which the ministry of evangelism and the ministry of social action are not separated;
- ~ to be responsive to the challenges presented to the mission of the church today by the conflict among races, religions, nations, and sexes; by the signs of ecological deterioration; by the threat of war in an age of nuclear weapons; by the reality of poverty and exploitation; and by the widespread sense of powerlessness in the face of these global problems.

While taking pride in its specific calling, Princeton Theological Seminary recognizes its ongoing responsibility to be a servant of the whole church of Jesus Christ throughout the world; to cultivate the unity of all Christians in faith, hope, and love; and to join with scholars everywhere in the search for truth, for hope, and for guidance in the common life.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local “parsons” found they were not always the undisputed intellectual “persons” in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big

(or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original “Design of the Seminary” is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the “Design” noted that the purpose of the Seminary was

to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or “left-wing” Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of “that piety of the heart,” a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, “the fruit only of the renewing and sanctifying grace of God,” there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety–learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of “solid learning.” The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of nine endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of the main classroom building, Stuart Hall, and the addition of John and Irene Templeton Hall, a multipurpose building which houses speech and media facilities, the computer facility, and faculty and administrative offices. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

“Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . In worship the faithful offer themselves to God and are equipped for God's service in the world” (PCUSA Book of Order, W-1.1000).

Miller Chapel, built in 1834, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus and its existence from the early decades of the Seminary testifies to the centrality of worship to life at

this institution. We come as a supportive gathering, to a place where we can share our gifts in a welcoming atmosphere.

Miller Chapel is not a “church” in the sense that an ordered congregation, under the direction of a duly called pastor and elected leadership, is constituted as part of a Christian denomination. The faculty, students, and administration of the Seminary are members of their respective churches in communities both local and worldwide. Our worship is God-directed, that is to say, it’s focus is on both the community and the individual encountering God. In response to God’s initiative and as an expression of our unity in Christ Jesus, members of the faculty, administration, and student body gather for worship daily, Monday through Friday, at 10:00 a.m.

Celebrations of the Sacrament of the Lord’s Supper have been authorized by the General Assembly of the Presbyterian Church (U.S.A.), are under the direct authority of the President of the Seminary, and are ordinarily conducted according to the Presbyterian and Reformed tradition. In recognition of our commitment to ecumenicity as represented in all the constituencies of the Seminary community, worship according to traditions other than the Reformed is encouraged and provided, both for the enrichment of corporate worship and for the enlightenment of all. In all public celebrations of the Sacrament of the Lord’s Supper, the invitation to commune shall be, “. . . extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love” (B.O. W-2.4011). “All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice” (B.O. W-2.4006).

Under the direction of the faculty, the program of chapel worship is supervised by a Chapel Council, the members of which are appointed annually by the President of the Seminary. A director of the chapel is appointed by and serves at the pleasure of the President of the Seminary. The director of the chapel exercises leadership by coordinating the functions of various committees of the Chapel Council and by supervising the work of the student chapel assistants, one of whom is designated assistant to the director of the chapel.

All members of the Seminary community are invited to participate in the work of one or more of the Council committees and may register their interests at the Chapel Office.

Acknowledging the power of language to create as well as describe ideas and attitudes, the Chapel Council of Princeton Theological Seminary recognizes that language has often been used to perpetuate discriminatory biases

and stereotypes among persons and groups. The Chapel Council of Princeton Theological Seminary is committed to the proclamation that God's grace is extended equally to all persons. In our effort to promote the Gospel of Jesus Christ, we believe that language itself can become a witness. The Chapel Council, therefore, urges inclusive language when referring to gender, race, ethnicity, age or physical ability.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated approximately 14,000 men and women. Women have graduated in significant numbers only in the last twenty years, but now compose approximately one third of the students preparing for a variety of forms of ministry. Graduates presently serve the church throughout the nation, with alumni/ae represented in every state. Almost 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home

on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequalled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, enlarged in 1943 by the acquisition of land and buildings in the Stockton Street complex, now covers more than thirty acres. The plant consists of an administration building, four classroom buildings, a library, a chapel, a campus center building, four dormitories, three apartment houses, a gymnasium and athletic field, and a corporation yard. The Seminary also owns a considerable number of houses which are used as homes by members of the faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL – The chapel, built in 1834 by Charles Steadman, a local architect and builder of repute, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus. Through its doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. The chapel is the center of the daily worship life of the Seminary community.

THE ROBERT E. SPEER LIBRARY – Erected in 1957 and named for the great missionary statesman, Robert E. Speer, a member of the class of 1893, this structure incorporates the contents of the former Lenox Reference and Circulating Libraries in a superb center for research and learning. In addition to a world-renowned theological collection, the building provides classrooms, study rooms, carrels, a conference room, a reading room, and lounges. A

description of the resources and book collections will be found on pages 147-150

STUART HALL – The architect of Stuart Hall could have had in mind the hymn “A Mighty Fortress” when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also accommodates a student lounge for off-campus students.

ALEXANDER HALL – Originally called the “Old Seminary” and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. The bell in the cupola summons the campus community to classes, to worship, to meals, and to meetings.

BROWN HALL – The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men’s dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. The building was thoroughly renovated in the summer of 1979 to provide single-room accommodations for about 80 men and women.

HODGE HALL – Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary’s distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about 70 students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for 15 faculty members and three faculty secretaries.

TENNENT HALL – One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in

trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL – This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL – This hall for the housing of missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. It contains fully furnished apartments for twelve families. In assigning apartments, preference is given to missionaries and fraternal workers who propose taking a regular course of study at the Seminary.

THE WHITELEY GYMNASIUM – The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, and racquetball. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING – This building, located in the center of the campus, was originally constructed as a refectory, and was converted into a gymnasium in 1910. It took on its present function as an administration building in 1945 and in 1981 an addition enabled the Seminary to bring under one roof most of the administrative offices.

JOHN ALEXANDER MACKAY CAMPUS CENTER – Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the SGA office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."



CHARLOTTE RACHEL WILSON APARTMENTS – On U.S. Route 1, about two miles south of the campus as the crow flies, stand the Charlotte Rachel Wilson Apartments, named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes 25 two-story buildings, each containing eight apartments, some with one bedroom, others with two. They are available to married students with or without children or to single parents with dependents.

CHARLOTTE NEWCOMBE CENTER – Completed in the summer of 1982, the Charlotte Newcombe Center is located on the grounds of the Seminary's apartment complex. The building contains a large study section, with carrels for individual work, and an enclosed typing area. Other facilities include an informal lounge, a multi-purpose social room, and a small service kitchen.

CHARLOTTE RACHEL WILSON POOL COMPLEX – Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool, a 10' diameter heated wading pool, and an adjacent shower/locker room. Located on the apartment complex grounds, it is available to all members of the Seminary community.

CARRIAGE HOUSE – This building, situated a few hundred feet from Speer Library, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL – In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building is a dor-

mitory for men and women; the other section provides residential quarters for the Center of Continuing Education.

ADAMS HOUSE – Located across Library Place from Speer Library, the building that was once a private residence and now houses the Center of Continuing Education has been named in memory of Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Over 5,000 persons, both ministers and laypersons, participate in seminars and individual study programs here annually.

LENOX HOUSE – This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect, Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. It has also been used as an accommodation for unmarried students and temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects.

TEMPLETON HALL – The newest building on the Seminary campus is Templeton Hall, completed in February 1989. Named in honor of Sir John Templeton, who has served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, the facility houses speech and preaching classrooms and offices, fully equipped recording and television studios, educational media and curriculum development facilities, administrative offices, and the Seminary's computer center.



Templeton Hall – Completed 1989

Programs of Study ~

APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy of which will be sent upon request. A non-refundable fee of \$35.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary admits qualified men and women students of any race, color, and national or ethnic origin, irrespective of physical handicap.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all

college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

Whenever feasible, an interview with a member of the Seminary staff is recommended. Such an interview can be arranged through the office of the Director of Vocations and Admissions.

It is expected that applications for the M.Div. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered.

Admissions are made on a rolling basis beginning in late November. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years

of study (sixty credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of courses (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of interdepartmental studies. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.

2. Understand the fundamental syntactical construction.

3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of Church History, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in History of Religions, Church and Society, or Ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in Philosophy or Christian Ethics.
4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department.

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Course PR201,-202, Introduction to Preaching (four credits), which is to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental areas: Christian Education, Congregational Ministry and Pastoral Care.

INTERDEPARTMENTAL STUDIES

1. Course GM100-101, One Ministry, Many Forms (three credits), taken over the first year of the program.
2. Either course GM102, or GM103, Field Education Unit 1 (two credits), usually done during the summer between the junior and middle years, and one course from those numbered GM104 through GM109, Field Education Unit 2 (three credits), usually done during the middle year. At least one of these course sites must be a local church.
3. In addition, students who are members of the Presbyterian Church

(U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

4. A course on Christian Responsibility in the Public Realm. Any one of a number of designated courses in the History and Theology Departments may be used to fulfill this requirement, while at the same time fulfilling the appropriate departmental distribution requirement.

ELECTIVES

The twenty to twenty-two credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.
2. Denominational studies (e.g., United Church of Christ Polity, United Methodist Studies), which do not meet departmental distribution requirements.
3. A senior thesis (three or six credits).
4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, in a less intense atmosphere than might obtain during the academic year.
2. To satisfy requirements of the Field Education sequence.
3. To enroll in a program of clinical pastoral education.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

A limited number of students can be accepted each year for an accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work.

The M.Div. requirements are completed as usual in the first three years. During the third year up to six units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. by June of the fourth academic year. Seminary housing is not available during this fourth year of study.

Applications for this program should be filed with the Registrar by May 1 of the second year of the theological course. A special bulletin covering the requirements of this program is available upon request.

THE DEGREE OF MASTER OF ARTS

The two year Master of Arts (M.A.) program includes basic studies in biblical literature, theology, church history and practical theology. Special emphasis on education includes theory and practice for the educational ministry of the church and special cultural and technical studies. The program is designed to prepare students for teaching the Christian religion in church or secular schools and for administering Christian religious education in Protestant and Catholic parishes and institutions.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern

languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

Whenever feasible, an interview with a member of the Seminary staff is recommended. Such an interview can be arranged through the office of the Director of Vocations and Admissions.

It is expected that applications for the M.A. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered.

Admissions are made on a rolling basis beginning in late November. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum (made in consultation with the Assis-

tant Director of the School of Christian Education) will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of courses (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of interdepartmental studies. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology department.

PRACTICAL THEOLOGY

The twenty-five credits required in Practical Theology are distributed as follows:

1. Course PC201, Pastoral Care and Counseling, three credits.
2. Course SC101, Speech Communication in Ministry I, one credit.
3. A course in group leadership and dynamics, three credits.
4. Six three-credit courses in Christian Education, as follows: course ED101, Introduction to Christian Education; a course in faith and human development; course ED220, Sociocultural Foundations of Christian Education; a course in teaching; course ED331, Administration of Christian Education; and course ED105, The Educational Ministry (taken in the senior year with special precept).

INTERDEPARTMENTAL STUDIES

The student's program includes eight to ten credits from this listing.

1. Course GM100,-101, One Ministry, Many Forms (three credits), taken over the first year of the program.

2. Course GM111, MA Field Education Unit 1 (two credits), usually done during the summer between the junior and senior years.

3. Course GM113,-114 MA Field Education Unit 2 (three credits), usually done during the senior year.

4. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to twelve credits needed to complete the program may be for courses drawn from any one or more of the four academic departments.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study. In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Vocations and Admissions by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. Applications from persons wishing to be considered for the International Scholars' Program must be filed by February 1 for the following academic year. (For other information regarding this program, refer to the "International Scholars' Program Statement" available from the Office of Vocations and Admissions). The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after

a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. In addition, the applicant must submit a transcript of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis must pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their

programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of fulltime ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the degree program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master

of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of his or her ministerial practice.

3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have been engaged full time in the regular practice of ministry for a period of at least three years following receipt of the Master of Divinity degree or its academic equivalent. Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. "HABIT OF MIND"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations — people, events, places, and issues — influence each other and go together to form the particular "events" of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

a. Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial ex-

perience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality

7. Ministry in a multi-religious society

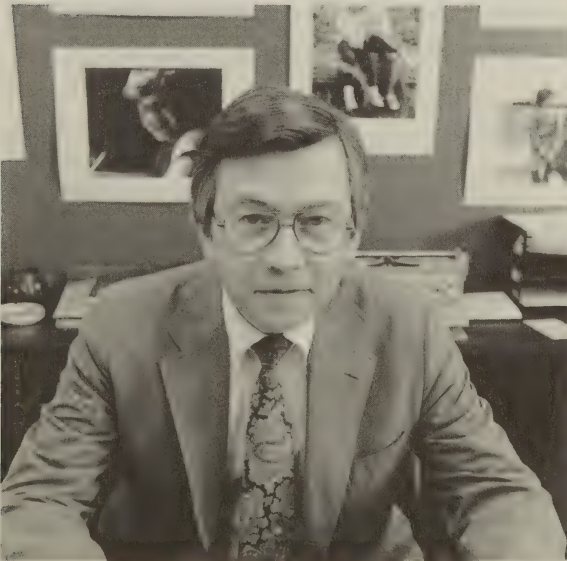
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D. MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

a. INDIVIDUAL PROGRAM OF STUDY. Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be ac-



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countable for their progress and will include submission of various written reports related to independent study activities.

b. **D.MIN. WORKSHOPS.** Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in either the fall or early winter next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

c. **FINAL MINISTRY PROJECT.** The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking on the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Tuition for the entire program is \$6,600, and is payable in four installments (one upon acceptance, and one sixty days prior to the beginning of each of the three workshops). Room and board expenses while attending workshops are additional. Failure to pay any installment by the date due will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
 Doctor of Ministry Program
 Princeton Theological Seminary
 P.O. Box 821
 Princeton, New Jersey 08542-0803
 Telephone: (609) 497-7875.

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]
2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]
3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]
4. Religion and Society [Sociological Theory, Social Ethics]
5. Practical Theology [Christian Education, Pastoral Theology, Theology and Communication in Preaching]

Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Ph.D. Studies Committee.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in

M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of candidates in the area of Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. *Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy or ethics; history of religions; a human science in relation to religion; and two courses in history of Christianity.*

Candidates for programs in Christian Education, Pastoral Theology, and Theology and Communication in Preaching must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that candidates enter the program with a reading knowledge of both languages. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated as a prerequisite for the second year of residence. Please see The Ph.D. Supplementary Announcements for more information.

Application Credentials

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 10, 1994. Applicants will be informed by mid-March of the Committee's decision.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Before matriculation, evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.

2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination are available from Educational Testing Service, P. O. Box 6004, Princeton, New Jersey 08541-6004. For applicants whose native language is not English, the

Test of English as a Foreign Language along with the Test of Written English also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.

3. An academic paper in the intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and forty pages in length. The paper will be evaluated by the following standards as evidence of the candidate's ability to work on the doctoral level in the intended area of specialization: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director within thirty days whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A Ph.D. Catalogue Supplement containing more complete information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser and, usually, two other members of a residence committee. It is from this residence committee and especially its chair that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

2. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced standing granted at the time of acceptance for candidacy. In exceptional cases the Ph.D. Studies Committee may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and, if satisfactory progress has been made, further courses of study are planned, leading to the comprehensive examinations.

4. The student is urged to give thought to possible areas and topics for the

dissertation from the very beginning of residence. Seminar and course paper topics might well be selected in part to explore such possibilities. During the second year of residence a research topic should be worked out with the student's residence committee. The research topic must be approved by the candidate's Department and then received by the Ph.D. Studies Office before the candidate begins the comprehensive examinations.

5. The period of resident study culminates in the comprehensive examinations which are usually four or five in number, designed for five hours of writing each, followed by an oral of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. With specific exceptions approved by departments and the Ph.D. Studies Committee, all examinations should be taken at one period, of which there are three each year: late September and October, January, and May. Students may take the comprehensive examinations in May of the second year of residence, or in September/October or January or May of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the consecutive dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements have been satisfied, or before a research topic has been approved by the student's department.

6. Upon satisfactory completion of the comprehensive examinations, a dissertation committee is appointed by the Ph.D. Studies Committee upon nomination of the candidate's department, taking into account the research topic and the candidate's own suggestions. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal which must be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than May of the third year. Failure to meet this deadline may result in dismissal.

7. After the dissertation proposal is approved, the student writes the dissertation (limited to 250 pages) following procedures of counsel and evaluation agreed upon with the members of the dissertation committee. The final draft must be approved by the dissertation committee no later than March 1 of the year in which the degree is to be conferred. After the dissertation is

approved, the date of the public oral examination is set by the candidate's department, in consultation with the dissertation committee and the candidate. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

8. Two unbound copies of the dissertation must be deposited in the Ph.D. Studies Office at least one week prior to the last regular faculty meeting of the second semester. Each copy must include an abstract of not more than 350 words. The dissertation is made available to the scholarly world by microfilm, for which the candidate completes the Microfilm Publication Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts*.

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of \$500. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Extensions beyond this limit are granted only on the basis of significant progress on the dissertation. If all degree requirements are not completed within nine years, the candidacy will automatically expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Business Manager will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fifth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Application for the program should be made to the Dean of Academic Affairs by February 1 for the following autumn semester.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of



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leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
 Program for Asian American Theology and Ministry
 Princeton Theological Seminary
 P.O. Box 821
 Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of

credit. Inquiries should be directed to the Director of Vocations and Admissions.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the Registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the Registrar, and have paid the required fee for each course audited. Applicants should correspond with the Registrar. No outside auditors will be received after the first day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be admitted for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the Registrar. Unclassified students are charged regular fees but are not eligible for financial assistance, and normally cannot be considered for campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a Visiting Scholar which

will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for Visiting Scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Vocations and Admissions (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies) a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (G.C.E.) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL) unless the Director of Vocations and Admissions or Committee on Ph.D. Studies shall specify an alternative instrument. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, however, candidates for the M.Div., M.A., and Th.M. degrees, as well as Special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to International students.

Teacher Certification

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, it is possible for selected M.Div. and M.A. Seminary

students to obtain New Jersey State secondary or elementary school teacher certification.

Students must demonstrate that they are able to complete all certification requirements during their Seminary degree program. Deadline for consideration is November 1 for middler M.Div. students and junior M.A. students.

All applications are reviewed after November 1 by the School of Christian Education. Each application will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic course work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information is available in the Christian Education office located in Tennent Hall.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the Registrar not later than March 15 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the Handbook. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a *prima facie* basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary ~

THE PRINCETON INSTITUTE OF THEOLOGY

Each summer, during the last weeks of June, the Princeton Institute of Theology is in session on the campus. Ministers, educators, and other church leaders share for eight days in the classes, forums, workshops, and convocations. Guest professors and pastors from across the nation and overseas, as well as Princeton faculty members and international representatives, provide the leadership in thought and discussion. The year 1993 is the fifty-second in which several hundred men and women from many denominations and many areas of service will gather for instruction and inspiration. Inquiries may be addressed to:

The Princeton Institute of Theology
12 Library Place
Princeton, New Jersey 08540

The program for the 1993 Institute, June 21–July 1, with the focus on the theme “Reaching Broader Horizons,” is as follows:

Bible Hours

- ~ FIRST WEEK: Renita J. Weems, “Eavesdropping on the Word: Preaching from the Old Testament”
- ~ SECOND WEEK: William A. Beardslee, “Discovering Faith in Community: Studies in 1 Corinthians”

Convocations

- ~ FIRST WEEK: Daniel W. Hardy, “Fear and the Renewal of Faith”
- ~ SECOND WEEK: Robert Wuthnow, “The Changing Contexts of Ministry”

Evening Services

- ~ FIRST WEEK: Gloria Jean Tate, W. Randall Lolley, Patricia Wilson-Kastner, William H. Willimon
- ~ SECOND WEEK: Richard Lischer, Joan M. Martin, James Scott, Grant R. MacDonald

Elective Courses and Workshops

FIRST WEEK

- ~ Rodger Y. Nishioka, "Nurturing Faith with a Shopping Mall Generation"
- ~ Christie Cozad Neuger and Larry Kent Graham, "Women and Men Together: Ministry on the New Gender Landscape"
- ~ Diogenes Allen, "Reading Nature Religiously in Today's World"
- ~ Patricia Wilson-Kastner, "But I Didn't Learn It That Way!!! Preaching and New Frontiers"
- ~ Lee Barrett III, "In the Reformed Tradition" (for Christian Educator Certification)
- ~ Roland W. Tapp, "Writing for Publication"
- ~ Kathleen E. McVey, Peter Paris, Mark Kline Taylor, Nancy J. Duff, "An Hour with the Author"

SECOND WEEK

- ~ Richard Lischer, "The Language of Preaching"
- ~ Ronald Edward Peters, "Changing Perspectives on Urban Ministry"
- ~ Elizabeth Francis Caldwell, "Prayers for a Faithful Journey"
- ~ John I. Mabon, "Interim Ministry: What? Why? How? Where?"
- ~ Ernest Paul Hess, "Practical Biblical Interpretation" (for Christian Educator Certification)
- ~ Margaret Eletta Guider, "God's Witnesses in the Heart of the World: Christian Mission at the Crossroads"
- ~ Peter Paris, "The Public Mission of the Church"

CENTER OF CONTINUING EDUCATION

INTERIM DIRECTOR: David L. Crawford

MANAGER OF HOUSING: Mary Grace Royal



The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and laypersons opportunities to

participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Most seminars are scheduled weekly and usually extend from Monday afternoon through Thursday noon. Others are scheduled for one day, usually on Monday.

In order to help leaders meet the many challenges of ministry, a large variety of programs is offered, including seminars in evangelism, mission and outreach, pastoral care and counseling, preaching and communication, management in voluntary organizations, human relations, Christian education, spirituality, worship, philosophy, theology, Bible, and ethics.

Seminars for specialized groups include dialogue seminars (e.g., Jews and Christians, clergy and lawyers) and multiple staff events and seminars for hospital chaplains and interim ministers. Seminars dealing with special aspects of ministry treat such subjects as ecumenism, ministry to youth, and ministry with and to the elderly.

Students at the Seminary may take advantage of many offerings of the Center by registering at Adams House at least seven days prior to the event.

Another service of the Center of Continuing Education is assistance in making arrangements for accommodations and meals for those wishing to come for a brief period of independent reading and study, using the facilities of Speer Library.

Lending Library

As a service to ministers and other professional church leaders at a distance from the Seminary, the Center of Continuing Education offers a lending library program that makes available through the mail a selection of recently published books in areas related to the church's ministry.

This program is designed to help pastors and other church leaders keep abreast of current developments in a broad range of theological studies. Memberships run from January to December 31 and may be prorated. Membership fee for 1993 is \$15.

Christian Educator Certification Program

In conjunction with the annual Institute of Theology, the Center of Continuing Education offers a program of electives for individuals who wish to be certified as Christian Educators in the Presbyterian Church (U.S.A.). In the summer of 1993 the areas covered will be Biblical interpretation and Reformed theology.

Facilities

Air conditioned physical facilities for the Center of Continuing Education include Adams House and Erdman Hall. The center is located directly across from Speer Library and a short distance from the Chapel and the dining hall. Meals are available in the cafeteria during the regular academic year, with the exception of the recess periods at Christmas and during the spring.

A brochure is available in which the program of the Center and a schedule of fees is set forth in detail. This brochure, together with registration forms and additional information concerning opportunities at the Center, may be obtained by writing to:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540

SUMMER SCHOOL

DIRECTOR: David H. Wall

ASSISTANT TO THE DIRECTOR: Kay Vogen

The Summer School is designed to: make graduate theological education available to persons unable to attend the Seminary during the regular school year; provide Seminary students opportunities for additional work; enrich the institution's continuing education program; provide a context for intensive experimental work in theological education; and incorporate such elements of summer work as the language program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

Courses regularly are offered in the following subject areas: biblical studies, theology and ethics, church history, preaching and worship, Christian education, evangelism, and pastoral theology.

Biblical Hebrew and New Testament Greek are offered during an intensive eight-week session. Because these courses are taught simultaneously, only one language may be pursued during the summer. Each language course carries six units of academic credit.

1994 Summer Language Program: July 5-August 26

OT4S BIBLICAL HEBREW Staff to be announced

NT4S NEW TESTAMENT GREEK Staff to be announced

*1994 Course Offerings***FIRST PERIOD: June 20-July 8**

- S105 THE BOOK OF EXODUS: EXEGESIS AND INTERPRETATION Dennis T. Olson
- S158 PAUL'S FIRST LETTER TO THE CORINTHIANS Ulrich W. Mauser
- S615 PRAYER IN PASTORAL CARE Edward Wimberly
- S748 EDUCATION IN THE CONGREGATION Carol Lakey Hess

SECOND PERIOD: July 11-29

- S153 EXEGESIS OF MARK Brian K. Blount
- S430 ISSUES IN MEDICAL ETHICS Nancy J. Duff and Joel T. Mattison
- S650 RELIGIOUS AUTOBIOGRAPHY Donald E. Capps
- S833 PREACHING AND CHRISTIAN FORMATION James F. Kay

SPECIAL PERIOD: August 1-5

- S890 INTERPRETATIVE SPEECH AND PREACHING (one credit) Charles L. Bartow
- S901 PRESBYTERIAN CHURCH POLITY (one credit) H. Dana Fearon

For a complete list of summer offerings, contact the Summer School Office.

Courses are arranged with a view to providing coverage of a variety of areas within theological thought and practice that are particularly significant for the ministry today. For the most part, they are organized so that Th.M. candidates may develop coherent programs even though formal study must be confined to the summer months. Candidates for the Th.M. degree in the field of pastoral theology, however, may take no more than half of the required work (12 credits) during summer sessions. Students may select one course only during each session.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on p. 40 and should check with the Registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday

- 8:30 a.m. – 10:00 a.m. Class
- 10:00 a.m. – 10:45 a.m. Break
- 10:10 a.m. – 10:30 a.m. Chapel, Wednesdays
- 10:45 a.m. – 12:00 noon Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Fees

Information regarding tuition and fees is published in the a summer school brochure, which is available in early January of the applicable year.

For further information concerning the summer school, contact:

Office of the Summer School
Princeton Theological Seminary
108 Stockton Street
Princeton, New Jersey 08540

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a de-



gree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

Courses of Study ≈

The course offerings have been projected for the academic year 1993-1994 and, in some instances, for the year 1994-1995. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses carry three units of academic credit unless otherwise stated in the description.

A full time program for M.Div. and M.A. candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full time semester, will require additional part time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

<i>Code</i>	<i>Field</i>	<i>Department</i>
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry	Interdepart- mental
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care	Practical
PH	Philosophy	Theology
PR	Preaching	Practical



CHUCK ROBISON

Conrad H. Massa

PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication	Practical
TH	Doctrinal Theology	Theology

The number portion of the code provides a unique identification for each offering. Numbers 100-199 designate basic or introductory level courses that are not normally open to Th.M. candidates. The classification of courses in the range 200-899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 900-999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies ≈

PROFESSORS: J.F. Armstrong, *J.C. Beker, J.H. Charlesworth, T.W. Gillespie, U.W. Mauser, P.D. Miller (chair), J.J.M. Roberts, K.D. Sakenfeld

ASSOCIATE PROFESSORS: †B.R. Gaventa, ‡C.L. Seow

ASSISTANT PROFESSORS: B.K. Blount, J.A. Duncan, ‡E.G. Edwards, D.T. Olson

LECTURER: R.E. Whitaker

VISITING LECTURER: C. Story

OLD TESTAMENT

Introductory Courses

OT101 ORIENTATION TO OLD TESTAMENT STUDIES

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

First Semester, 1993-94

Mr. Miller and Ms. Sakenfeld

First Semester, 1994-95

OT151,-152 INTRODUCTORY BIBLICAL HEBREW

First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1993-94

Mr. Armstrong and Ms. Duncan

Full Year, 1994-95

* On leave first semester 1993-94.

† On leave second semester 1993-94.

‡ On leave both semesters 1993-94.

Multi-Program Classes Based on the English Text

OT₂₁₁ THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH

Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT₁₀₁. Three credits.

First Semester, 1993-94

Mr. Olson

OT₂₃₀ THE BOOK OF JOB

An exploration of the book of Job, including a consideration of parallels in ancient Near Eastern literature and an examination of modern literary works inspired by the book. Prerequisite: course OT₁₀₁. Three credits.

First Semester, 1994-95

Ms. Duncan

OT₂₅₅ POST-EXILIC PROPHECY AND THE BOOK OF DANIEL

Study and interpretation of representative examples of post-exilic prophecy in Judah (Third Isaiah, Haggai, Zechariah, etc.) and the movement from prophecy to apocalyptic in the book of Daniel. The nature of the Old Testament prophecy and its development after Israel's exile, with a focus on theological themes and contemporary issues about the future of the church and the world. Prerequisite: course OT₁₀₁. Three credits.

Second Semester, 1993-94

Mr. Olson

OT₃₀₂ THE RELIGION OF ISRAEL

A study of the religion of ancient Israel with particular attention to the understanding of deity and the divine world, sacred time and space, sacrifice and offering, magic and divination, religious leadership, inclusivity and exclusivity, the place of women and the feminine, prayer and piety, sacred word, and death and the after-life. While attention will be given to historical differentiation and change, the course will be oriented topically, dealing with the primary facets of religious activity and experience. Prerequisite: course OT₁₀₁. Three credits.

Second Semester, 1993-94

Mr. Miller

OT₃₀₃ DOES GOD LIE?

A study of the faithfulness of God as a theological problem in the Old Testament. Against a general Near Eastern background, the course will examine Old Testament texts dealing with divine absence, broken covenant, and false prophecy as possible manifestations of divine deceit. Prerequisite: course OT₁₀₁. Three credits.

First Semester, 1994-95

Mr. Roberts

OT₃₁₀ OLD TESTAMENT ETHICS

A course designed to deal with Old Testament materials that relate to moral action and ethical reflection in order to help students draw upon biblical resources in their ethical work. Issues to be considered include the relation of ethos and ethics, methodology in ethical reflection, the right and the good and the goal of moral action, work, administration of justice, land and property, marriage and family, the poor, and other topics. Prerequisite: course OT₁₀₁. Three credits.

Second Semester, 1994-95

Mr. Miller

OT313 FROM MONARCH TO MESSIAH

A study of the development of messianic thought in Israel. The rise of Israelite imperialism, its theological justification, cultic elaboration, and the prophetic transformation of this symbolic pattern. Prerequisite: course OT101. Three credits.

Second Semester, 1993-94

Mr. Roberts

OT318 CREATION IN THE OLD TESTAMENT

A study of the imagery of God as creator in the Old Testament. The literary background of creation imagery in the Middle East, its multiple forms and theological import in the Old Testament, and its implications for understanding the place of humanity in God's world. Prerequisite: course OT101. Three credits.

First Semester, 1993-94

Mr. Whitaker

OT335 MYTH AND TRADITION IN OLD TESTAMENT THEOLOGY

A course on the theological traditions of the Old Testament in their cultural and historical contexts, focusing on the themes of creation and liberation. Emphasis on theology as a creative process utilizing cultural symbols and images as well as authoritative traditions. Consideration of issues of the unity and diversity of the Old Testament and the implications of the traditioning process for modern theological reflection. Prerequisite: course OT101. Three credits.

Second Semester, 1994-95

Mr. Seow

OT337 OLD TESTAMENT THEOLOGY OF COMMUNITY

Study of Old Testament texts relating to the positive and negative dimensions and possibilities of human community in several of its forms: the family, the city, the nation, and the community of faith and worship. Prerequisite: course OT101. Three credits.

First Semester, 1994-95

Mr. Olson

OT375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Prerequisite: course OT101. Three credits.

Second Semester, 1994-95

Ms. Sakenfeld

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152. Three credits.

First Semester, 1993-94

Mr. Olson

First Semester, 1994-95



CHUCK ROBISON

*Dennis T. Olson***OT426 EXEGESIS OF THE BOOK OF PSALMS**

Exegesis and interpretation of individual psalms with particular attention to those that have a central place in the life, liturgy, and theology of the Jewish and Christian communities; exploration of the role these psalms have played in church and synagogue and their present possibilities for Christian praise, preaching, and prayer. Some attention will be given to larger questions having to do with the Psalter as a whole, such as the Psalter as collection, as prayerbook, as liturgy, and as basis for theology. Designed to enable students both to sharpen their exegetical skills and to deepen their familiarity with and understanding of this significant part of the Bible. Prerequisite: course OT152. Three credits.

Second Semester, 1993-94

Mr. Miller

OT433 EXEGESIS OF FIRST ISAIAH

Reading and exegesis of selected portions of the Hebrew text. Prerequisite: course OT152. Three credits.

First Semester, 1993-94

Mr. Roberts

OT435 JEREMIAH

An exegetical course based on the Hebrew text. Study of central texts in the book of Jeremiah representing the range of his life and work as well as the later interpretative additions or supplementations to the book. Particular attention will be given to classical Jeremiah texts that occur in the lectionary or are often the subject of preaching. Prerequisites: courses OT101 and OT152. Three credits.

Second Semester, 1994-95

Mr. Miller

OT465 EXEGESIS OF OLD TESTAMENT NARRATIVES

Study of the variety of narratives in the Old Testament with particular attention to excerpts from the Joseph story in Genesis 37-50, Ruth, Jonah, Esther, and a sampling from the Pentateuch and the Deuteronomistic history. The course will seek to enhance the student's appreciation of the artfulness and theological depth of Hebrew narratives. Prerequisite: courses OT101 and OT152. Three credits.

Second Semester, 1993-94

Mr. Olson

Advanced Language Classes

OT510 ACCELERATED HEBREW READING

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.

First Semester, 1993-94

Ms. Duncan

First Semester, 1994-95

OT541 ARAMAIC GRAMMAR AND READING

An introduction to Aramaic grammar. Reading of Aramaic portions of the Old Testament and, as time allows, of selected targums and papyri. Prerequisite: course OT152. This course does not fulfill Biblical Department distribution requirements. Three credits.

Second Semester, 1993-94

Mr. Armstrong

OT553,-554 UGARITIC GRAMMAR

Introduction to the grammar; study of a selected text. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1994-95

Mr. Roberts

OT555,-556 AKKADIAN GRAMMAR

Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1994-95

Mr. Roberts

OT557,-558 INTERMEDIATE AKKADIAN

Readings in various genres of Akkadian literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT555,-556 or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1993-94

Mr. Roberts

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for information regarding exceptions.

OT900 CRITICAL ISSUES IN OLD TESTAMENT STUDIES

Survey of current state of discussion and critical issues concerning selected segments of Old Testament literature. Three credits.

Second Semester, 1993-94

Old Testament Staff

OT901 METHODOLOGY IN OLD TESTAMENT THEOLOGY

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.

First Semester, 1993-94

Mr. Miller

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION

A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.

Second Semester, 1994-95

Mr. Roberts

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT

A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.

Second Semester, 1993-94

Ms. Sakenfeld

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.

Second Semester, 1994-95

Ms. Duncan and Mr. Olson

OT915 SEMINAR ON ROYAL THEOLOGY

A study of Israelite royal theology against the background of Egyptian, Canaanite, Hittite, and Mesopotamian royal ideology. Three credits.

First Semester, 1993-94

Mr. Roberts

OT922 SEMINAR ON THE BOOKS OF SAMUEL

Literary issues of compositional and redactional history in the books of Samuel. Attention to text-critical issues, including an examination of Cave 4 manuscripts and recensional questions in the Greek. Three credits.

Second Semester, 1993-94

Ms. Duncan

OT₉₄₀ SEMINAR ON ECCLESIASTES

A seminar on the exegesis of the book of Ecclesiastes, with special emphasis on text-critical and literary-rhetorical issues. Three credits.

First Semester, 1994-95

Messrs. Armstrong and Seow

NEW TESTAMENT

*Introductory Courses*NT₁₀₁ ORIENTATION TO NEW TESTAMENT STUDIES

An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

Second Semester, 1993-94

Messrs. Beker and Blount

Second Semester, 1994-95

NT_{151,-152} INTRODUCTION TO NEW TESTAMENT GREEK

An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1993-94

Mr. Story

Full Year, 1994-95

NT₁₅₅ RAPID REVIEW OF GREEK GRAMMAR

Rapid review of Greek grammar for persons who have studied the language in college but who lack the proficiency necessary for exegetical work. Course may not be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1994-95

Ms. Edwards

NT₁₅₆ TRANSLATION FROM THE GREEK NEW TESTAMENT

Designed to enable students to acquire and maintain proficiency in the reading of Greek prose, with an emphasis on the building of vocabulary. Prerequisite: course NT₁₅₂. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

Second Semester, 1994-95

Ms. Edwards

NT₁₅₇ TRANSLATING THE SEPTUAGINT

Translation of selected passages from the Septuagint, including both the Greek Old Testament and the Apocrypha. Some of the Psalms will be covered each year; other materials will be studied on a rotating basis: prophets (1992-1993), wisdom litera-

ture, and the historical books. Prerequisite: course NT152. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1994-95

Ms. Edwards

Multi-Program Classes Based on the English Text

NT207 THE GOSPEL OF LUKE

A literary and theological study of the gospel based on the English text. Particular attention to its primary themes, the historical situation it addresses, and an assessment of the significance of the gospel's message for the contemporary church. Prerequisite: course NT101. Three credits.

First Semester, 1994-95

Mr. Blount

NT212 THE GOSPEL OF JOHN

Exegesis and interpretation of the gospel of John in English translation, with special attention to the literary features of the text and their disclosure of Johannine christology and ecclesiology. Prerequisite: course NT101. Three credits.

First Semester, 1994-95

Mr. Charlesworth

NT219 THE LETTERS OF PAUL

A study of the letters of Paul with attention to the nature of his ministry in diverse contexts, the theological perspectives that emerge in the letters, and the implications of those perspectives for the church's theology. Prerequisite: course NT101. Three credits.

First Semester, 1993-94

Ms. Gaventa

NT220 THE EPISTLE TO THE ROMANS

A study of the epistle in English translation. Prerequisite: course NT101. Three credits.

Second Semester, 1993-94

Mr. Beker

NT223 FIRST CORINTHIANS

An exploration of the interaction between social and theological issues in Paul's first letter to the church at Corinth. Special attention to Paul's understanding of the cross, the debate regarding the social standing of Corinthian Christians, and the attitudes toward women reflected in the letter. Prerequisite: course NT101. Three credits.

Second Semester, 1994-95

Ms. Gaventa

NT301 THE DEAD SEA SCROLLS AND THE NEW TESTAMENT

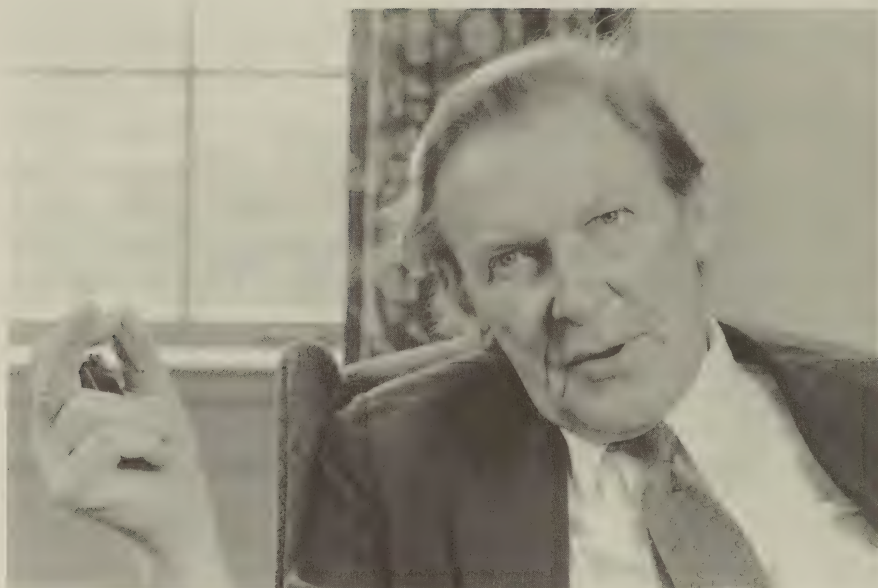
A lecture course dealing with the history and theology of the Essenes; assessment of the significance of the Dead Sea Scrolls for the origins of Christianity. Particular attention will be directed to Jesus, Acts, Paul, the Gospel of John, and Hebrews. Prerequisite: course NT101. Three credits.

Second Semester, 1994-95

Mr. Charlesworth

NT305 EARLY CHRISTIAN PROPHECY

The function of early Christian prophets in light of Paul's declaration that "God has appointed in the church first apostle, second prophets, third teachers." The nature



CHUCK ROBISON

J. Christiaan Beker

and purpose of Christian prophecy; the significance of these prophets for the prophetic ministry of the church today. These issues will be addressed by an analysis of the relevant texts in the Pauline correspondence, primarily First Corinthians. Prerequisite: course NT101. Three credits.

First Semester, 1994-95

Mr. Gillespie

NT306 PEACE IN THE NEW TESTAMENT

Study of the concept of peace in representative books of the New Testament. Consideration of the Old Testament background and of the contemporary challenge for peacemaking. Prerequisite: course NT101. Three credits.

First Semester, 1993-94

Mr. Mauser

NT309 NEW TESTAMENT SOURCES OF ANTI-JUDAISM

Analysis of New Testament passages that over the centuries have contributed to prejudice and violence against the Jewish people, with consideration of the backgrounds or origins of the passages and an attempt to deal with them in a new way. Prerequisite: course NT101. Three credits.

Second Semester, 1994-95

Ms. Edwards

NT314 THEOLOGY OF THE SYNOPTIC GOSPELS

Topics to be studied will include: genre "gospel," its possible antecedents or originality; recent developments in the approach to the "synoptic problem"; the setting in history of each of the synoptic evangelists; and the distinct theological emphases of the gospels of Mark, Matthew, and Luke. Prerequisite: course NT101. Three credits.

First Semester, 1994-95

Mr. Mauser

NT320 THE KINGDOM OF GOD

A study of the kingdom of God imagery as it is presented in the Jesus materials in the gospels, with focus on Jesus' sayings, parables, and miracle activities. Particular attention to the manner in which the eschatological emphasis of the kingdom as future reality is balanced against the understanding that it had already dawned in the life and ministry of Jesus. Implications of the study for the contemporary church. Prerequisite: course NT101. Three credits.

Second Semester, 1994-95

Mr. Blount

NT350 NEW TESTAMENT ETHICS

An introduction to the ethical principles and mandates in the New Testament literature, with particular attention to the ethical mandates in the teachings, sayings, and actions of Jesus as recorded in the gospel materials. Attention also will be directed to the Pauline letters, with special emphasis on considering the interrelationship between Paul's spiritual-redemptive orientation and eschatology and his ethical program. An assessment of the significance of New Testament ethics for the modern church. Prerequisite: course NT101. Three credits.

First Semester, 1993-94

Mr. Blount

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS

Introduction to the process and task of New Testament exegesis through an analysis and interpretation of selected passages of the Greek New Testament, e.g., gospel material, Thessalonians, Hebrews, and pastorals. Development of skills and familiarity with tools and resources necessary for critical exegesis, with a view toward the formation of a sound exegetical method for use in church, ministry, and theology. Prerequisite: course NT152. Three credits.

First Semester, 1993-94

Ms. Gaventa

First Semester, 1994-95

NT403 EXEGESIS OF MATTHEW

Reading and exegesis of selected portions of the Greek text. Special attention to a literary and theological analysis of the text, its primary themes, the historical situation it addresses, and its contemporary significance for the church. Prerequisites: courses NT101 and NT152. Three Credits.

First Semester, 1993-94

Mr. Blount

Second Semester, 1994-95

NT412 EXEGESIS OF THE ACTS OF THE APOSTLES

Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1994-95

Ms. Gaventa

NT416 EXEGESIS OF FIRST CORINTHIANS

Reading and exegesis of the Greek text, with special attention to the ways that the problem of Paul's authority and the situation in Corinth shape the dynamics of the epistle. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1993-94

Mr. Mauser

NT418 EXEGESIS OF GALATIANS

Reading and exegesis of the letter, with special reference to its literary genre, the historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1993-94

Mr. Gillespie

NT426 EXEGESIS OF PHILIPPIANS

Reading and exegesis of the Greek text with attention to its literary, historical, and theological problems. Prerequisite: course NT152. Three Credits.

First Semester, 1994-95

Ms. Gaventa

NT450 THE LIFE AND THOUGHT OF JESUS OF NAZARETH

A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an indepth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith. The dimension of history and faith in all credal formulae. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1994-95

Mr. Charlesworth

NT454 RESURRECTION STORIES AND RESURRECTION FAITH IN THE
NEW TESTAMENT

The New Testament contains narratives about Jesus' resurrection and several distinct forms of theological appropriation of the resurrection for Christian faith. The course will give equal attention to these two aspects of the resurrection in the New Testament. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1994-1995

Mr. Mauser

NT470 THE PSEUDEPIGRAPHA

A research class focused upon Jewish and early "Christian" texts that date from ca. 250 B.C. to A.D. 200. Languages read will depend upon the proficiency of the students, but it is expected that manuscripts as well as texts in Hebrew, Aramaic, Syriac, Coptic, Latin, and Greek will be studied. Discussion will move from philology to theology; a search for the heart of early Judaism. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1994-95

Mr. Charlesworth

NT471 THE LANGUAGE AND THEOLOGY OF THE DEAD SEA SCROLLS

A study of the palaeography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls

will be read from photographs. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1993-94

Mr. Charlesworth

NT485 THE NEW TESTAMENT AND SOCIOLOGY

Examination of the transmission of Jesus traditions in Palestine before A.D. 70, employing exegetical, historical, and sociological perceptions and methodologies. Greek recommended but not required. Designed for advanced students. Same as course CS385. Three credits.

First Semester, 1993-94

Messrs. Charlesworth and Fenn

Advanced Language Classes

NT891 ADVANCED GREEK GRAMMAR AND READING I

Grammatical and syntactical analysis and reading of Greek Hellenistic texts outside the New Testament. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.

First Semester, 1993-94

Mr. Mauser

NT892 ADVANCED GREEK GRAMMAR AND READING II

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.

First Semester, 1994-95

Mr. Mauser

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for information regarding exceptions.

NT900 CRITICAL ISSUES IN NEW TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of New Testament literature. Three credits.

Second Semester, 1994-95

New Testament Staff

NT904 NEW TESTAMENT THEOLOGY

A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of New Testament theology. Three credits.

First Semester, 1994-95

New Testament Staff

NT915 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING

A review of primary and secondary literature which presents a picture of secular issues and "pagan" religions in the Greco-Roman first century and analyzes their relationship to developing Christian traditions. Three credits.

Second Semester, 1993-94

Mr. Blount

NT921 THE BASIC COMMANDMENTS IN EARLY JUDAISM AND CHRISTIANITY
A study of the first two decalogue commandments in early Judaism and in the New Testament. Three credits.

First Semester, 1993-94

Mr. Charlesworth

NT949 SEMINAR ON MARK

A review of recent Mark research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. Three credits.

First Semester, 1994-95

Mr. Blount

NT955 STUDIES IN THE GOSPEL AND EPISTLES OF JOHN

An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

Second Semester, 1993-94

Mr. Charlesworth

NT958 PAULINE THEOLOGY

An examination of selected major proposals for construing Pauline theology, with special attention to recent discussions of problems in methodology. Three credits.

Second Semester, 1994-95

Ms. Gaventa

NT975 NEW TESTAMENT HERMENEUTICS

A discussion of the major hermeneutical works today, of the most important antecedents in the history of the interpretation of the New Testament, and a dialogue with contemporary proposals from the field of linguistic theory. Three credits.

Second Semester, 1993-94

Mr. Mauser

DEPARTMENTAL FACULTY

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, and James Lenox Librarian. B.D. Princeton Theological Seminary; M.A., Ph.D. Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

J. CHRISTIAAN BEKER. Richard J. Dearborn Professor of New Testament Theology. S.T.M. Seabury-Western Theological Seminary; Ph.D. University of Chicago Divinity School. His major interest is in the thought of Paul and its relevance to the contemporary scene. (Presbyterian)

BRIAN KEITH BLOUNT. Assistant Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, Acts and John. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D. Duke University Divinity School; Ph.D. Duke University Graduate School; E.T. Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian Origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (Methodist)

JULIE ANN DUNCAN. Assistant Professor of Old Testament. M.T.S. Garrett-Evangelical Theological Seminary; Ph.D. Harvard University. Her teaching and research interests are in the wisdom literature, and literary approaches to Old Testament interpretation. Her other interests include textual criticism and biblical manuscripts from Qumran. (Christian Church)

ELIZABETH GORDON EDWARDS. Assistant Professor of New Testament. B.D., Th.M., Th.D. Princeton Theological Seminary. Her major interest lies in combining the disciplines of New Testament studies and pastoral care in such a way that relevant, mutually-elucidating connections can be made for work in various forms of ministry. Her other interests include text criticism and women's studies. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Associate Professor of New Testament. M.Div. Union Theological Seminary, New York; Ph.D. Duke University; D.D.(Hon.) Kalamazoo College. She is particularly interested in the theology of the Pauline letters and narrative analysis of Luke-Acts. (Disciples of Christ)

THOMAS WILLIAM GILLESPIE. President, and Professor of New Testament. B.D. Princeton Theological Seminary; Ph.D. Claremont Graduate School; D.D.(Hon.), and Th.D.(Hon.). His teaching interests are in the Pauline literature and the theological interpretation of scripture. (Presbyterian)

ULRICH WILHELM MAUSER. Helen H.P. Manson Professor of New Testament Literature and Exegesis. Dr.Theol. University of Tübingen. His interests include the correlation of Old and New Testament in biblical interpretation and the dialogue between biblical exegesis and theological, ethical, and practical disciplines in the contemporary theological curriculum. (Presbyterian)

PATRICK D. MILLER, JR. Charles T. Haley Professor of Old Testament Theology. B.D. Union Theological Seminary in Virginia; Ph.D. Harvard University. His teaching and research interests lie primarily in the fields of Old Testament theology and the history of Israelite religion. In addition the

books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS T. OLSON. Assistant Professor of Old Testament. M.Div. Luther Northwestern Theological Seminary; M.A., M.Phil., Ph.D. Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

J.J.M. ROBERTS. William Henry Green Professor of Old Testament Literature. S.T.B. Harvard University Divinity School; Ph.D. Harvard University. His teaching and research interests are in comparative studies between Mesopotamian and Israelite religion, Old Testament prophecy, Semitic languages, and Hebrew lexicography. He is the editor of the Princeton Classical Hebrew Lexicon Project. (Church of Christ)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A. University of Rhode Island; B.D. Harvard University Divinity School; Ph.D. Harvard University. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Associate Professor of Old Testament. M.Div. Princeton Theological Seminary; Ph.D. Harvard University. His areas of research and teaching interests are in the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

History ~

PROFESSORS: K.C. Abraham, J.D. Douglass, R.K. Fenn, K.E. McVey,
 J.H. Moorhead (Chair), A. Neely
 ASSOCIATE PROFESSORS: E.A. McKee, P.E. Rorem, C.A. Ryerson III
 ASSISTANT PROFESSOR: J.C. Deming

CHURCH HISTORY

Introductory Level Classes

CH101 HISTORY OF CHRISTIANITY I

The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

First Semester, 1993-94

Ms. Douglass, Ms. McVey

First Semester, 1994-95

CH102 HISTORY OF CHRISTIANITY II

The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

Second Semester, 1993-94

Messrs. Moorhead and Deming

Second Semester, 1994-95

Multi-Program Classes

CH210 EARLY CHURCH HISTORY

Study of the main centers of early Christianity in their wider cultural environments: Alexandria, Antioch, Edessa, Jerusalem, Carthage, Rome, and Constantinople. Exploration of cultural diversity and its effects on the development of early Christian theology, polity, art, architecture, liturgy, and popular piety. Lectures, discussion of readings in primary and secondary sources, slide presentations, excursions, proj-



CHUCK ROBISON

Kathleen E. McVey

ects concerning contemporary application of these studies, and a final semester paper.
Prerequisite: course CH101. Three credits.

First Semester, 1994-95

Ms. McVey

CH214 CREATION, TRINITY, AND CHRISTOLOGY IN THE EARLY CHURCH

A consideration of the general problem of orthodoxy versus heresy in the early church will be followed by an examination of the views of the major patristic writers, those of their opponents, and the conciliar statements relevant to creation, trinity, and christology from the apostolic period to the Council of Chalcedon. Lectures, discussion of primary sources in translation. Prerequisite: course CH101. Three credits.

Second Semester, 1993-94

Ms. McVey

CH215 EARLY SYRIAC CHRISTIANITY

The history of early Christianity in the Syriac-speaking environment from Antioch to Syro-Mesopotamia from the second to the eighth centuries. Issues to be addressed include Jewish Christianity, Gnosticism and Manichaeism, Syriac biblical versions and interpretation of Scripture, trinitarian and christological controversies, art, architecture and liturgy, Christians under early Islam. Readings include Odes of Solomon, Tatian, Ephrem the Syrian, Theodore of Mopsuestia, Severus of Antioch, Jacob of Sarug. Lectures and discussion of primary sources in translation. Three credits.

Second Semester, 1994-95

Ms. McVey

CH216 CHRISTIANITY IN ALEXANDRIA AND EGYPT

The history and culture of Christians in Alexandria and Egypt from the second to the fifth centuries. Lectures and discussion of primary sources in translation. Readings will be chosen from Philo, Basilides, Gnosticism, Clement, Origen, Athanasius, sayings of the desert fathers and mothers, Cyril of Alexandria. Three credits.

First Semester, 1993-94

Ms. McVey

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY

After an introduction to the social and political conditions of women and religious roles available to them in Greco-Roman antiquity, the course will focus on Christian women of the first six centuries. Readings drawn from classical Greek and Latin literature, the canonical and apocryphal New Testament, and the lives, legends, sayings, and writings of prominent Christian women. Issues to be addressed include primitive matriarchy, the use of female metaphors in philosophical and theological language, Mariology, ordained and charismatic roles available to women. Prerequisite: course CH101. Three credits.

First Semester, 1994-95

Ms. McVey

CH220 AUGUSTINE AND EARLY LATIN CHRISTIANITY

After an introduction to the cultural matrix of the earliest Latin Christianity, the Roman province of Africa, the course will focus on the first martyrs, theologians, and exegetical traditions (including Perpetua and Felicity, Tertullian, Cyprian, Ty-chonius). Ambrose of Milan will be considered in his setting and as a point of contact with early Greek theology and exegesis. Particular emphasis on Augustine as the culmination of these traditions. Lectures and discussion of primary sources in translation. Prerequisite: course CH101. Three credits.

Second Semester, 1993-94

Ms. McVey

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.

First Semester, 1993-94

Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.

Second Semester, 1993-94

Mr. Rorem

CH240 MEDIEVAL CHRISTIANITY AND ITS CONTEXT

A broad survey of the medieval church, its theology and culture, in historical context. Prerequisite: course CH101. Three credits.

Second Semester, 1993-94

Mr. Rorem

CH321 THE THEOLOGY OF LUTHER

An exploration of the development of Luther's theology, based on readings from biblical commentaries, the catechisms, and a variety of theological treatises. Prerequisite: course CH101. Three credits.

Second Semester, 1993-94

Ms. Douglass

CH325 THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY

An exploration of the movements within the Roman Catholic Church for renewal of the Church's life and thought. Special attention will be given to missions to Asia and Central America and their interaction with the indigenous cultures there. Prerequisite: course CH101. Three credits.

First Semester, 1994-95

Ms. Douglass

CH327 THE REFORMATION IN STRASBOURG AND GENEVA

An exploration of sixteenth-century changes in theology, church life, and civic life in two key cities of the Reformation, illustrating the particular style of reform characteristic of those cities. Readings will include varied primary sources and secondary sources from the current literature on reform in the cities. Prerequisite: course CH101. Three credits.

First Semester, 1993-94

Ms. Douglass

CH330 THE LITURGICAL YEAR: HISTORY AND THEOLOGY

Examination of the history and theological development of Sunday worship, liturgies of Lent-Easter-Pentecost, liturgies of Advent-Christmas-Epiphany and other liturgical emphases important to Christian worship. Particular attention to the Paschal Vigil, Protestant views and practices of the church year, and questions related to ways of choosing liturgical scriptural selections (lectionary, continuous reading, etc.). Prerequisites: courses CH101 and CH102. Three credits.

First Semester, 1993-94

Ms. McKee

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHURCH HISTORY

Study of the range of prayer as practiced in Christian history, including the contexts of public liturgical acts, informal corporate worship, and family and personal devotions. Sources of devotional reflection will vary from year to year. In 1993-94 sources will be drawn from music (e.g., African American and other spirituals) and biography/autobiography. Special attention to prayer and the devotional life as media through which the voiceless (women, people of color, the poor) have most often been heard. Common class studies will be complemented by individual or group student presentations of particular historical or contemporary examples. Prerequisites: courses CH101 and CH102. Three credits.

First Semester, 1993-94

Ms. McKee

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH CENTURY
REFORMATION

An ecumenical exploration of the theology and practice of worship in the religious renewals of early modern history. Included will be the late medieval period and Ro-

man Catholic reform through Trent and beyond. Chief focus on the Protestant traditions: scripture, sacraments, prayer, and theology in corporate worship. Theological studies complemented by some attention to social and political factors, ethical concerns, popular spirituality and religious art, personal and family devotion, and lay and clerical participation. Guided reflection relating sixteenth-century to twentieth-century worship. Prerequisites: courses CH101 and CH102. Three credits.

Second Semester, 1993-94

Ms. McKee

CH342 PROTESTANT WORSHIP: ECUMENICAL HISTORY

The course traces major developments in Protestant worship: Sunday services, preaching and sacraments, prayer and devotional life, in the context of many varied cultures. Renewal of worship in the sixteenth century; developments in America among major denominations on the frontier, and among African Americans and other distinctive groups; the practice of Protestant worship in contemporary Africa, Asia, and Latin America. Some attention to other Christian traditions will set Protestant worship in context. Prerequisite: course CH102. Three credits.

Second Semester, 1994-95

Ms. McKee

CH360 HISTORY OF WOMEN IN THE CHURCH: RENAISSANCE TO TWENTIETH CENTURY

A study of the roles and writings of women in the life of the church, beginning with the Renaissance and Reformation periods and continuing into the contemporary period. Prerequisite: course CH101. Three credits.

Second Semester, 1994-95

Ms. Douglass

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR

Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.

First Semester, 1993-94

Mr. Moorhead

CH381 AMERICAN PROTESTANTISM AFTER DARWIN

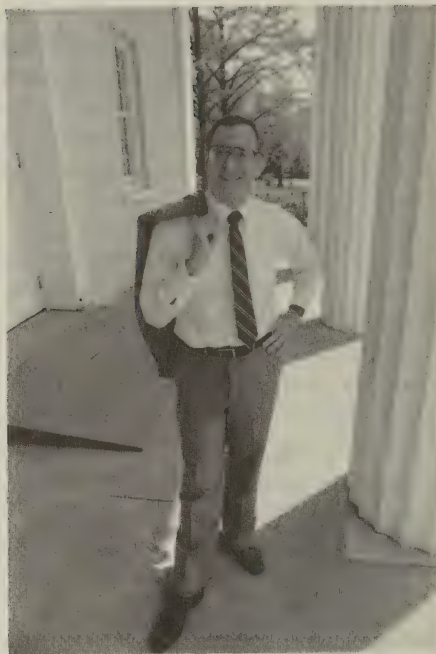
An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the churches' response to an industrial society; and the temperance and foreign missionary crusades. Three credits.

First Semester, 1994-95

Mr. Moorhead

CH436 THE SEARCH FOR A CHRISTIAN AMERICA

An examination of various efforts to make America a Christian nation, with special emphasis upon the problematic nature of these endeavors in the twentieth century. The subject will be considered in relation to issues such as religious pluralism, secularization, divergent political ideologies, and theological critiques of the possibility



James Howell Moorhead

of any nation being Christian. Analysis of the debate engendered by the new Religious Right. Three credits.

First Semester, 1993-94

Mr. Moorhead

CH445 WORSHIP, ECUMENISM, AND THE MANY CULTURES OF
CONTEMPORARY NORTH AMERICA

Introduction to the contemporary ecumenical scene in worship: Eastern Orthodox and Roman Catholic, Protestants of different denominations, Pentecostals, worshipping communities of different ethnic, cultural, and linguistic heritage. Academic study of the history and theological tradition of each worshipping community, followed by a visit to share in some worship activity as may be allowed by the community in question. Students with regular Sunday commitments are discouraged from enrolling, since many of the class visits will take place on Sunday. Limited to twenty-five students with priority to seniors. Prerequisites: courses CH101 and CH102. Three credits.

First Semester, 1994-95

Ms. McKee

CH490 PRESBYTERIAN HISTORY AND THEOLOGY

The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.

Second Semester, 1993-94

Ms. Douglass and Mr. Moorhead

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for information regarding exceptions.

CH900 HISTORICAL METHOD

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.

By special arrangement

Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE

Topic of the seminar: to be announced. Three credits.

Second Semester, 1994-95

Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE

Topic of the seminar: The Pseudo-Dionysian *Mystical Theology* and its medieval influence. Three credits.

First Semester, 1993-94

Mr. Rorem

CH930 REFORMATION RESEARCH

Topic of the seminar: Bible in the Reformation. Three credits.

Second Semester, 1994-95

Ms. Douglass

CH935 REFORMATION WORSHIP

Following an introduction to liturgical studies and the late medieval context, the seminar will focus on biblical exegesis and preaching, sacraments and the character of the holy, the shaping of liturgies and sources of authority, prayer and music in worship, catechesis, *diakonia*, discipline, and popular devotion. Three credits.

Second Semester, 1993-94

Ms. Mckee

CH970 AMERICAN CHURCH HISTORY

Topic of the seminar: to be announced. Three credits.

Second Semester, 1994-95

Mr. Moorhead

HISTORY OF RELIGIONS

Multi-Program Classes

HR212 THE EXPERIENCE OF RELIGION

Prophetic and mystical encounters with the "sacred" examined through the theories of historians of religion, phenomenologists, psychologists, and sociologists. Examples chosen mainly from non-western religions: Zen Buddhism, devotional Hinduism, nature-affirming Taoism, Islamic Sufism, and others. Alternate life styles and modes of spirituality explored. The meaning of transcendence; the significance for theology of the renewed emphasis on religion as direct personal experience. Three credits.

First Semester, 1993-94

Mr. Ryerson

HR220 ENCOUNTER OF CHRISTIAN FAITH WITH OTHER FAITHS

Christian faith in a religiously plural world; theological bases for Christian attitudes and approaches to persons and cultures of other faiths. Major themes from world religions; third world ideologies. Non-western religions and American consciousness. Examples of interreligious dialogue. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1994-95

Mr. Ryerson

HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE

An examination of major themes of world religions through a study of selected novels and other literature. Descriptions of encounters with "the holy" and an analysis of myth, ritual, and symbol. World religions in transition; conflicts and comparisons. Three credits.

Second Semester, 1993-94

Mr. Ryerson

HR341 BUDDHISM

An introduction to the rituals and belief-systems of Buddhism. Life of the Buddha; growth of the community; exploration of major texts. Special attention to the spread of Buddhism into China and Japan. Buddhism's interaction with Confucianism and Taoism; the rise of Ch'an (Zen). Buddhism in America and its importance for Christian theology. Three credits.

First Semester, 1994-95

Mr. Ryerson

HR345 HINDUISM

A survey of the nature and development of Hinduism: the Indus valley culture, Vedas and Upanishads, Bhagavad-Gita; *dharma* (discipline) and *bhakti* (devotion); sensuality and asceticism. Interrelationship between ideas and institutions; the Hindu renaissance. Relevance of Hinduism for the study of religion and theology. Three credits.

First Semester, 1993-94

Mr. Ryerson

HR455 RELIGION, THE SELF, AND SOCIAL ETHICS

An exercise in comparative ethics. Survey of the ways different world religions symbolize the self, and the implications of that symbolization for corporate ethics. Utilization of history of religion methodologies to clarify such theological and ethical issues as the individual's relation to society, the basis for community, the locus of authority, the nature of justice. Materials drawn from several religious traditions. Topics include the transcendental self of Hinduism, no-self doctrine of Buddhism, communal self of Islam, and the natural self of Taoism. Exploration of Christian views of the self. Same as course CS245. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1994-95

Mr. Ryerson

HR460 GODS AND POLITICS

An exploration of the interactions between religions and politics in the modern world and the Christian response to these developments. Special emphasis on the emergence and role of religious fundamentalism, with particular attention to Islamic militancy

and Hindu revivalism. Comparisons of charismatic leaders such as Gandhi, Khomeini, and Martin Luther King, Jr. The American religious-political scene viewed in comparative perspective. Fulfills general requirement for course on Christian responsibility in the public realm. Enrollment limited to twenty students. Three credits.

Second Semester, 1993-94

Mr. Ryerson

HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD

An exploration of the attempts of traditional religions to adjust to, and challenge, new social and economic loyalties. Tradition and modernity defined. Materials drawn from a variety of religious traditions. Emphasis on the relation of social theory to theology. Fulfills general requirement for course on Christian responsibility in the public realm. Permission of instructor required. Three credits.

First Semester, 1994-95

Mr. Ryerson

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for information regarding exceptions.

HR935 TRADITIONAL RELIGIONS AND MODERNIZATION

The persistences and transformations of traditional religions as they encounter the forces of modernization. Special emphasis on cultural nationalism and the quest for ethnic identities. Social theory and its relation to religion examined. Three credits.

First Semester, 1994-95

Mr. Ryerson

ECUMENICS

Multi-Program Classes

EC210 THE CHRISTIAN MISSION IN TODAY'S WORLD: MISSIOLOGY FOR OUR TIMES

An introduction to the study of the Christian mission and missions with the primary emphasis given to the theological and historical bases for mission together with discussions of the present status of Christian missions, current issues, philosophies, impediments, and alternatives open to Christians and churches to engage in mission. Three credits.

First Semester, 1993-94

Mr. Neely

First Semester, 1994-95

EC301 HISTORY OF CHRISTIAN MISSIONS

A survey and interpretation of the spread of Christianity from apostolic times until the present, with special concentration on the lives of outstanding missionaries and their philosophies and methodologies. Three credits.

Second Semester, 1993-94

Mr. Neely

EC310 THEOLOGIES OF THE CHRISTIAN MISSION

A research study designed to provide the student with an opportunity to review representative ecumenical, catholic, and evangelical theologies of mission, and to do intensive research in an area of interest. Admission only with permission of the professor. Three credits.

Second Semester, 1993-94

Mr. Neely

EC325 THE ROLE OF WOMEN IN CHRISTIAN MISSION

A historical survey of the involvement of women in the spread of Christianity from the New Testament period to the present, with major concentration on the last 150 years. Attention to women missionaries and to others whose theological contributions and organizational skills also inspired and shaped the modern missionary movement. Analysis of the apparent decline in the number of women involved in traditional missions since the 1960s. Three credits.

Second Semester, 1994-95

Mr. Neely

EC333 CROSS CURRENTS IN CHRISTIAN WORLD MISSION TODAY

Conducted in four one-week segments at the Overseas Ministries Study Center in New Haven, Connecticut, during the month of January. Seminars on various topics related to the contemporary world mission of the church. Requirements include participation in one of the four weeks of seminars, readings assigned by the professor, and a brief reflection paper. Course may be repeated in successive years. Prerequisite: approval of the Registrar and the professor. One credit.

Second Semester, 1993-94

Mr. Neely

EC339 CROSS CULTURAL MISSION

Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.

Summer and Autumn, 1993

Messrs. Ryerson and Taylor

EC355 THE ECUMENICAL MOVEMENT IN THE TWENTIETH CENTURY

A study of the growth and development of world Christianity in the twentieth century, with special attention to the world mission of the church as it emerged from western missionary beginnings into an enterprise of the church in six continents, and to the development of an ecumenical social ethic through the World Council of Churches and its predecessors. Interaction with Roman Catholic and with conservative evangelical Christianity will also be considered, as will concerns in the area of faith and order. Three credits.

Second Semester, 1994-95

Mr. Neely

EC400 LATIN AMERICA: A HISTORY OF MISSION

A study of the beginnings and the development of Christianity in Spanish- and Portuguese-speaking Latin America, with a concentration on the history of mission endeavors as well as current theological trends. Three credits.

First Semester, 1994-95

Mr. Neely

EC460 MISSION AND MISSIONARIES IN CONTEMPORARY
LITERATURE AND CINEMA

A study of contrasting depictions of the Christian mission and missionaries in contemporary films and fictional accounts. Students will be expected to read and provide historical and theological critique of representative novels and a selected number of films in which Christian missionaries are central to the story. Three credits.

First Semester, 1993-94

Mr. Neely

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for exceptions.

EC939 THEOLOGIES OF THE CHRISTIAN MISSION

Readings and research in the theologies that have emerged in those areas of the world traditionally regarded as mission fields of the western church. Three credits.

Second Semester, 1993-94

Mr. Neely

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY

Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.

First Semester, 1994-95

Mr. Fenn

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE

This course will identify secularization as a controversial theme in the sociology of religion. Problems in analyzing the nature and scope of secularization in both western and non-western societies. The relation of secularization to new religious movements and to particular currents in theology. Efforts to illustrate the possibilities and limits of translating theological concerns into sociological inquiry. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1993-94

Mr. Fenn

CS223 CHURCH, COMMUNITY, AND NATION

Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1994-95

Mr. Fenn

CS230 TIME, RELIGION, AND SOCIETY

This course will focus on the ways in which religious institutions have influenced the social construction of time (e.g., through calendars, cosmologies, images of the past and future, the sequence and duration of significant events, and the relationship between the living and the dead). Emphasis on sociological and psychoanalytic theory. Three credits.

First Semester, 1994-95

Mr. Fenn

CS245 RELIGION, THE SELF, AND SOCIAL ETHICS

An exercise in comparative ethics. Survey of the ways different world religions symbolize the self, and the implications of that symbolization for corporate ethics. Utilization of history of religion methodologies to clarify such theological and ethical issues as the individual's relation to society, the basis for community, the locus of authority, the nature of justice. Materials drawn from several religious traditions. Topics include the transcendental self of Hinduism, no-self doctrine of Buddhism, communal self of Islam, and the natural self of Taoism. Exploration of Christian views of the self. Same as course HR455. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1994-95

Mr. Ryerson

CS362 PERSONAL SIN AND SOCIAL EVIL

Psychological, sociological and theological views of sin and evil. Attention to sin as a personal matter and evil as a social phenomenon, and the interrelationship of the two. Particular emphasis on the sources, meanings and consequences of sin and evil and on remedial possibilities. Focus on such themes as guilt and shame, trespasses and debts, forgiveness and pardon, restitution and reparation. Fulfills general requirement for course on Christian responsibility in the public realm. Same as course PC462. Three credits.

Second Semester, 1993-94

Messrs. Fenn and Capps

CS381 CHURCH AND COMMUNITY SEMINAR

This seminar will present a variety of models for church growth and community development. Practitioners from the field will be invited to make presentations; students will be expected to develop models for application in specific social contexts.

Detailed focus on one model, the Rural Community Action Ministry, in order to discuss its application to urban as well as rural contexts. Three credits.

First Semester, 1993-94

Mr. Fenn

CS385 THE NEW TESTAMENT AND SOCIOLOGY

Examination of the transmission of Jesus traditions in Palestine before A.D. 70, employing exegetical, historical, and sociological perceptions and methodologies. Greek recommended but not required. Designed for advanced students. Same as course NT385. Three credits.

First Semester, 1993-94

Messrs. Fenn and Charlesworth

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for information regarding exceptions.

CS905 METHOD IN THE SOCIAL SCIENTIFIC STUDY OF RELIGION

An investigation of methodologies that are currently being employed in the social scientific study of religion, including ethnomethodology, survey research, field and case study, etc. Special focus on the philosophical and theological assumptions involved in the formulation and testing of theories, the choice of research procedures, the gathering of data, and the interpretation and reporting of findings. A major objective of the seminar is to challenge students to become self-critical with respect to the influence of their own commitments, hidden agendas, communication styles, and personal attitudes toward the subjects of their research. To this end, considerable attention will be paid to issues of power, inequality, authority, and empathy in social scientific method. Ph.D. seminar also open to Th.M. candidates in the program in Religion, Self, and Society. Same as course PT959. Three credits.

Second Semester, 1994-95

Messrs. Fenn and Capps

CS936 THE SOCIOLOGY OF RELIGION

Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.

Second Semester, 1993-94

Mr. Fenn

DEPARTMENTAL FACULTY

KURUVILLA CHERUKARA ABRAHAM. John A. Mackay Professor of World Christianity (spring semester). B.D. United Theological College, Bangalore; S.T.M., Union Theological Seminary in New York; Ph.D., Princeton Theological Seminary. He is Director, South Asia Theological Research Institute (India). His special interests include dialogue with Marxism and study and



MICHAEL BONGART

Elsie Anne McKee

praxis of liberation theologies from an Asian perspective. (Mar Thoma Syrian Church)

JAMES CLIFFORD DEMING. Assistant Professor of Modern European Church History. Ph.D. University of Notre Dame. (Presbyterian)

JANE DEMPSEY DOUGLASS. Hazel Thompson McCord Professor of Historical Theology. A.M. Radcliffe College; Ph.D. Harvard University; L.H.D.(Hon.), and D.D.(Hon.). Her specialty is the history of theology at the end of the Middle Ages and during the Reformation; she has especially been working on the theology of Luther and Calvin and of women in the sixteenth century. Her scholarly agenda has been shaped by her special concern for a full and equal place for women in the Church. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D. Episcopal Theological School; Th.M. Princeton Theological Seminary; Ph.D. Bryn Mawr Graduate School. He is a sociologist of religion

and social change, with a focus on secularization theory and the social context of the Palestinian Jesus movement. (Episcopal)

ELSIE ANNE MCKEE. Archibald Alexander Associate Professor of the History of Worship. Dipl. Th., Cambridge University; Ph.D. Princeton Theological Seminary. Her speciality is sixteenth-century Reformation, notably John Calvin and Katharina Schutz Zell. In the history of worship, her particular interests include ecumenical and cross-cultural relations, the history of exegesis, and the theology/ethics of worship. (Presbyterian)

KATHLEEN E. MCVEY. Associate Professor of Church History. Ph.D. Harvard University. She teaches courses on the history and literature of early Christianity, as well as the later Eastern Orthodox traditions. Her research interests have been primarily in early Syriac Christianity. She is currently involved in a broader study of early Christian interpretation of Genesis 1-3. (Roman Catholic)

JAMES H. MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div. Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are: the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular; and Protestant eschatology in the same era. (Presbyterian)

ALAN NEELY. Henry Winters Luce Professor of Ecumenics and Mission. B.D., Th.D. Southwestern Baptist Theological Seminary; Ph.D. American University. His special interests are the history of Christianity and mission in Latin America, liberation theology, the theological and socio-political issues in world Christianity, and the Christian response to world human need. (American Baptist)

PAUL EDWARD ROREM. Benjamin B. Warfield Associate Professor of Medieval Church History. Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

CHARLES ANTHONY RYERSON III. Associate Professor of the History of Religions. B.D. Union Theological Seminary, New York; M.Phil., Ph.D. Columbia University. Special teaching and research interests include the phenomenological, sociological and anthropological study of religion and world religions (especially Hinduism) and exploration of the political-cultural encounter of, and the theological dialogue among, those religious traditions. (Episcopal and Church of South India)

Theology ~

PROFESSORS: D. Allen, S.H. Lee (Chair), D.L. Migliore, ‡P.J. Paris, M.L. Stackhouse, J.W. van Huyssteen, *E.D. Willis-Watkins
 ASSOCIATE PROFESSORS: N.J. Duff, B.L. McCormack, M.K. Taylor

PHILOSOPHY

Multi-Program Classes

PH₃₀₁ PHILOSOPHY OF RELIGION

An introduction to philosophical reflection on religion by a study of the relation of faith to reason, the traditional arguments for God's existence, the meaning of religious beliefs, and the problem of evil. There will be an emphasis on recent developments. Three credits.

First Semester, 1993-94

Mr. Allen

PH₃₁₂ PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course ED212. Three credits.

First Semester, 1993-94

Mr. Loder

PH₃₂₇ SPIRITUAL THEOLOGY

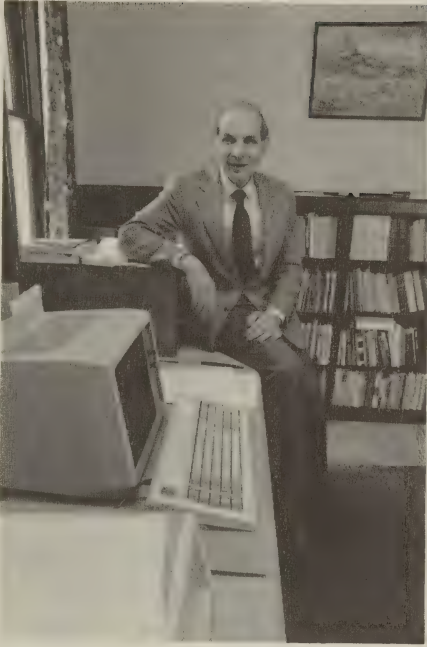
The nature of spirituality and its relation to doctrinal theology, particularly to questions of epistemology. The role of the imagination in giving us access to religious truth. The motivation, paths, and goals of the Christian pilgrimage will be treated primarily by a study of George Herbert's *The Temple*, T. S. Eliot's *Four Quartets*, and the anonymous work, *The Cloud of Unknowing*. Three credits.

First Semester, 1993-94

Mr. Allen

* On leave first semester 1993-94.

‡ On leave both semesters 1993-94.



CHUCK ROBISON

Diogenes Allen

PH330 PARADIGMS AND PROGRESS IN THEOLOGY

An analysis of the way the construction of theories and of doctrine in theology is rooted in the origins of knowledge and imagination. Following an analysis of the role of methodology in a postmodern era, the course will focus on the role of metaphor in social and natural scientific explanation and on the possibility of a realist construct of theories in systematic theology. Three credits.

First Semester, 1993-94

Mr. van Huyssteen

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY

This course will focus on the challenge of contemporary philosophy of science to current theological reflection and to the creative construction of theories in systematic theology. Three credits.

Second Semester, 1993-94

Mr. van Huyssteen

PH421 THE THEOLOGY OF AUSTIN FARRER

The works of Farrer will be approached from several perspectives: first, as concerned with the philosophic, theological, and biblical problems in our claims to knowledge of God; second, as concerned with the relevance of intellectual inquiry for a life of devotion; third, as a preacher; and fourth, as a creator of a twentieth century Anglican "middle way." Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. Allen

PH432 THE THEOLOGY OF SIMONE WEIL

A study of the spirituality, social philosophy, and philosophical theology of Simone Weil. Emphasis will be placed on the mutual relation of the individual to the community and the distinctively Christian motivation, manner, and aim of social action. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1993-94

Mr. Allen

DOCTRINAL THEOLOGY

Introductory Classes

TH221 SYSTEMATIC THEOLOGY I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.

Second Semester, 1993-94

Messrs. Willis-Watkins and Lee

Second Semester, 1994-95

TH222 SYSTEMATIC THEOLOGY II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.

First Semester, 1993-94

Messrs. Migliore and McCormack

First Semester, 1994-95

Multi-Program Classes

TH305 THE DOCTRINE OF HOLY SCRIPTURE

A historical and systematic study of the central problem in Protestant theological prolegomena: the authority of the Bible. Among the topics to be considered are the impact of the rise of modern science and historical consciousness on traditional conceptions of biblical authority; attempts to reconstruct the notions of inspiration and authority in the nineteenth and twentieth centuries; the relation of revelation and scripture; the relation of scripture and tradition with a focus on the problem of the development of doctrine; recent moral challenges to the authority of the Bible by feminist theologians. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH01 or TH221. Three credits.

First Semester, 1993-94

Mr. McCormack

TH311 THE DOCTRINE OF GOD

The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doc-

trine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Migliore

TH312 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. Migliore

TH314 THE SPIRIT AND THE CHURCH

An exploration of the importance of a trinitarian doctrine of the Holy Spirit for a proper understanding of Christian life and for a sound theology of the nature and mission of the church, the proclamation of the Word, and the celebration of the sacraments. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Migliore

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. McCormack

TH317 THE DOCTRINE OF ELECTION

A critical study of Reformed attempts, old and new, to reflect upon the sovereignty of God in planning, accomplishing, and applying salvation. Biblical foundations of the doctrine; a historical survey of the development of the "classical" Reformed view through consideration of its leading exponents and their antecedents (Augustine, Duns Scotus, Luther and Calvin, Beza and his followers), as well as attempts made within the Reformed tradition to modify the classical view (Amyraut, Arminius, and Barth). Alternative theories of determinism (Stoicism, Marxism, and behavioralism). Special theological problems which arise in connection with this doctrine (the nature of human freedom, the problem of the assurance of salvation, limited atonement, and universal salvation). Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. McCormack

TH324 MINISTRY, WORD, AND SACRAMENT

The calling and sending of the church in contemporary society; the ministry of the whole people of God and ordination to the special ministry of word and sacrament; theological foundations of proclamation, baptism, and the Lord's Supper; emergent

ecumenical agreements and continuing differences of theologies and practices of ministry and sacraments. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Willis-Watkins

TH330 REFORMED AND LUTHERAN CONFSSIONAL THEOLOGY IN THE SIXTEENTH CENTURY

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the *Harmonia confessionum* of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran *Book of Concord*. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. McCormack

TH335 THE THEOLOGY OF CALVIN

The sources and development of Calvin's theology in its historical context and its contemporary significance. Readings in the Institutes, commentaries, and treatises. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Willis-Watkins

TH345 SEVENTEENTH CENTURY REFORMED THEOLOGY

A study of Reformed theology in the period beginning with the Arminian challenge, culminating in the Swiss Formula of Consensus of 1675 and the emergence of "rational orthodoxy." Among the subjects to be considered are the effect of the revival of scholasticism, Ramist logic, Arminius and Amyraut, the infralapsarian-supralapsarian debate, the rise of covenant theology, the impact of Descartes, Dutch precisionism, the problem of natural theology, and attempts to secure the authority of Scripture in the face of the rise of modern science and of textual criticism. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. McCormack

TH350 JONATHAN EDWARDS

A study of Edwards' thought with particular attention to his attempt at a restatement of the Reformed perspective in the context of his own age. The central focus will be upon his idea of faith as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards' theology. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Lee

TH358 EXISTENCE AND FAITH

An analysis of the interpretations of existence in such existentialist thinkers as Kierkegaard, Marcel, and Tillich. They will be compared and contrasted with Camus, Sartre, and Heidegger and evaluated from various theological perspectives. A major

project will be the student's theological articulation of his or her own perspective on human existence. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. Lee

TH363 THE THEOLOGY OF FRIEDRICH SCHLEIERMACHER

A study of Schleiermacher's theology and influence on nineteenth- and twentieth-century theology. Critical reading of his sermons as Reformed pastor, his *Speeches* to religion's "cultured despisers," and his theological system in *The Christian Faith*. Special attention given to contemporary uses of Schleiermacher and to his social and political context in nineteenth-century Germany through which he influenced the theological writings of Hegel, Biedermann, Ritschl, Hermann, and Troeltsch. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Taylor

TH370 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as a second course in theology for M.Div. candidates. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. Migliore

TH372 THE THEOLOGY OF PAUL TILlich

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH01 or TH221. Three credits.

First Semester, 1993-94

Mr. Taylor

TH378 PROVIDENCE AND EVIL

The meaning of God's providence in history, especially as it bears upon the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Lee

TH380 CONTEMPORARY HERMENEUTICS IN THEOLOGY

An introduction to hermeneutical theory in current Christian theology, primarily as theology has been influenced by the works of Gadamer, Habermas and varieties of literary criticism. Survey of theological hermeneutics in contemporary theologies, including feminist, womanist and liberation approaches. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. Taylor

TH384 CONTEMPORARY FEMINIST THEOLOGIES

A study of diverse Christian feminist theologies in North America in relation to theologies emergent in international women's movements. Special focus on the constructive efforts of African American, Asian American, and Hispanic women in relation to the systematic reformulations of Ruether, McFague, E. Schussler Fiorenza, Chopp, C. Heyward, and Brock. Also provides an introductory survey of linguistic, psychological, and anthropological theories of gender systems which inform feminist theologies. Prerequisite: course TH01 or TH221. Three credits.

First Semester, 1994-95

Mr. Taylor

TH388 GRACE, PROTEST, AND HOPE

A study of Protestant theology at the boundary of the twentieth and twenty-first centuries. Theological readings will be considered in the context of historical and contemporary analyses of Protestantism as a religious phenomenon. Special attention given to Protestant theologies in North, Central, and South America and to the theme of grace as related to diverse struggles for justice in church and society. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. Taylor

TH405 THEOLOGY AND COSMOLOGY

Analysis of contemporary attempts to relate constructive theology to science, with special focus on the challenge presented to theology by current cosmology: whether belief in the Christian God is still a reasonable and rational option in the light of contemporary theories on the nature and origin of the universe. Prerequisite: course TH01 or TH221. Three credits.

First Semester, 1993-94

Mr. van Huyssteen

TH417 THEOLOGY AND EVOLUTION: THE CHALLENGE OF DARWINISM

A historical overview of the rise of Darwinism, and an analysis of the way Darwinism has influenced current evolutionary biology and genetics and thus still today shapes the religion and science debate. A special focus on the doctrine of creation will attempt to challenge the claim of some biologists that natural selection enables us to dispense with such notions as purpose, design, and providence. Three credits.

First Semester, 1994-95

Mr. van Huyssteen

TH430 CONTEMPORARY PHYSICS IN THEOLOGICAL PERSPECTIVE

Examination of the relationship of theology to such significant topics in the forefront of current theology and science discussion as the second law of thermodynamics, relativity, the quantum world, and models of God for an ecological, evolutionary age. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Mr. van Huyssteen

TH475 CULTURAL ANTHROPOLOGY AND THEOLOGY

A study of Christian theology in light of cross-cultural explorations in cultural anthropology. Following introductory lectures on the discipline of cultural anthropology, students will read one ethnography of another culture, and will be introduced

to theories of anthropologists Mary Douglas, Victor Turner, Clifford Geertz, and C. Levi-Strauss. Special emphasis on writings about other cultures and religions by theologians Tillich, Barth, Rahner, John Cobb, and Enrique Dussel. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Taylor

TH480 POPULAR CULTURE AND THEOLOGY

A study of leading myths, movements, music and literature in U.S. popular cultures as viewed from a diversity of Christian theological perspectives. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Taylor

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY

Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.

First Semester, 1993-94

Mr. Taylor

TH935 CALVIN SEMINAR: REFORM OF THE CHURCH

Special attention given this term to the Tracts and Treatises. Three credits.

Second Semester, 1993-94

Mr. Willis-Watkins

TH958 BARTH AND EDWARDS

A comparative study of the theologies of Barth and Edwards with particular focus on theological method, the doctrine of the Trinity, and the understanding of the relation between God and the world. Three credits.

First Semester, 1993-94

Messrs. Lee and Migliore

TH968 WOLFHART PANNENBERG'S SYSTEMATIC THEOLOGY

A critical analysis of Pannenberg's *Systematic Theology*, volumes I and II. Attention will also be given to *An Introduction to Systematic Theology* and to *Metaphysics and the Idea of God*. Three credits.

Second Semester, 1993-94

Mr. McCormack

TH980 RELIGION AND SCIENCE: CONFLICT OR CONSONANCE?

An overview of the complex history of the religion and science problem, with special emphasis on the challenge of postmodern philosophy of science that, along with feminist interpretations of science, focuses on local practices while rejecting global interpretations of both theology and science. An attempt to show that both theo-



MICHAEL BONGART

J. Wentzel van Huyssteen

gians and philosophers of science can benefit from a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Three credits.

First Semester, 1994-95

Mr. van Huyssteen

CHRISTIAN ETHICS

Multi-Program Classes

ET310 ETHICS AND THE DOCTRINE OF CREATION

With attention to the two creation stories in Genesis, the course will discuss the image of God, orders of creation, the doctrine of sin, domination, and theodicy. These doctrines will provide the foundation for considering such issues as marriage and the family, animal rights, ecology, political and social evil, etc. Qualifies as third course in theology for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Ms. Duff

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION

A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth century Christian-ethicists, and throughout the course attention will be given to such im-

portant social problems as racism and apartheid, abortion, poverty, and war. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Paris

ET320 DOCTRINE OF VOCATION AND PROBLEMS IN THE WORK PLACE

The Reformed understanding of vocation will be employed in the examination of such issues as the Protestant work ethic, the effect of work-practices on the family, unemployment, Mexican-American border industries, the Christian and military jobs, work and economics, and business ethics. Some attention will be given to the series of General Assembly papers regarding these issues. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1993-94

Ms. Duff

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY

A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1994-95

Mr. Paris

ET330 CHRISTIAN ETHICS AND THE CHURCH'S RESPONSIBILITY
TO CHILDREN

After exploring historical and contemporary Christian attitudes about children as reflected in the practices of baptism, confirmation, communion, and Christian education, the course will examine issues which affect children (e.g., defining the family, adoption, divorce, poverty, hunger, war, child labor, medical care). Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Ms. Duff

ET346 ISSUES IN MEDICAL ETHICS

Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (*in vitro* fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH01 or TH221. Three credits.

First Semester, 1993-94

Ms. Duff

ET348 ISSUES IN HUMAN SEXUALITY

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Ms. Duff

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship*, *Ethics*, *Letters and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Ms. Duff

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR.

A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE

The course will examine the theology and ethics of James Cone in historical sequence from 1969 to the present. His work will be read against the backdrop of movements for racial justice in the U.S. The course will also focus on how Cone's thought has changed and developed as well as on what Black liberation theology and ethics have to say to the Church today. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH01 or TH221. Three credits.

First Semester, 1993-94

Ms. Duff

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 69 for information regarding exceptions.

ET911 ARISTOTLE'S ETHICS AND POLITICS

A detailed investigation of Aristotle's method of ethical and political inquiry in order

to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.

First Semester, 1994-95

Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS

Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, *in vitro* fertilization, revolution, etc. Three credits.

Second Semester, 1993-94

Ms. Duff

DEPARTMENTAL FACULTY

DIOGENES ALLEN. Stuart Professor of Philosophy. M.A. Oxford University; B.D., M.A., Ph.D. Yale University. He is concerned with philosophy as it relates to the theological enterprise, spiritual theology, and has an interest in theology and literature. He is a specialist in 17th century philosophy and science. (Presbyterian)

NANCY J. DUFF. Associate Professor of Christian Ethics. M.Div. Union Theological Seminary in Virginia; Ph.D. Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics in the Reformed tradition, exploring how theological claims describe the Church's responsibility in the world. (Presbyterian)



MICHAEL BONGART

Bruce Lindley McCormack

SANG HYUN LEE. Kyung-Chik Han Associate Professor of Systematic Theology. S.T.B. Harvard Divinity School; Ph.D. Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

BRUCE L. MCCORMACK. Weyerhaeuser Associate Professor of Systematic Theology. M.Div. Nazarene Theological Seminary; Ph.D. Princeton Theological Seminary. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL L. MIGLIORE. Arthur M. Adams Professor of Systematic Theology. B.D. Princeton Theological Seminary; M.A., Ph.D. Princeton University; L.H.D.(Hon.). In addition to teaching introductory and advanced courses in Christian doctrine, his special area of research and teaching is the theology of Karl Barth. (Presbyterian)

PETER J. PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University Afro-American Studies Program. B.A., B.D. Acadia University Nova Scotia; M.A., Ph.D. University of Chicago. His special interest is in the ethics, politics and religion of black Americans. (Baptist)

MARK KLINE TAYLOR. Associate Professor of Theology and Culture. M.Div., Union Theological Seminary, Richmond, VA; Ph.D. University of Chicago Divinity School. His teaching and research interests are in the area of cultural anthropology, political theory and liberation theology. His publications are focused on the work of Paul Tillich, and upon issues in contemporary hermeneutics, liberation theology and contemporary Central America. (Presbyterian)

J. WENTZEL VAN HUYSSTEEN. James Iley McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A. University of Stellenbosch; D.Th. Free University of Amsterdam, The Netherlands. His special interest is in the relationship between theology and science. (Dutch Reformed)

DAVID WILLIS-WATKINS. Charles Hodge Professor of Systematic Theology. B.D. Princeton Theological Seminary; Th.D. Harvard University Divinity School. His specialties are Calvin studies, Reformed theology and spirituality, and ecclesiology. (Presbyterian)

Practical Theology ~

PROFESSORS: C.L. Bartow (Chair), D.E. Capps, J.E. Loder, T.G. Long,
C.H. Massa

ASSOCIATE PROFESSORS: A.R. Evans, G.R. Jacks, ‡G.W. Hanson, R.R.
Osmer

ASSISTANT PROFESSORS: *C.L. Hess, J.F. Kay, L.T. Tisdale

LECTURERS: J.R. Nichols, D.A. Weadon

VISITING LECTURERS: S. Dunlap, R.L. Flaughner, G.A. Forehand,
E. Frykberg, A. Goodwin, E. Hess, I.S. Lee, G.C. Taylor

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

ED101 INTRODUCTION TO CHRISTIAN EDUCATION

Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.

First Semester, 1993-94

Mr. Osmer

First Semester, 1994-95

ED105 THE EDUCATIONAL MINISTRY

Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation, role of worship, religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.

Second Semester, 1993-94

Mr. Loder

‡ On leave both semesters 1993-94.

* On leave first semester 1993-94.



CHUCK ROBISON

*James E. Loder**Foundations of Education*

ED212 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course PH312. Three credits.

First Semester, 1993-94

Mr. Loder

ED215 EDUCATIONAL PSYCHOLOGY

The psychological dimensions of Christian education. Several theoretical models in the behavioral sciences are employed to investigate those aspects of personality which are most significant for the educator. Studies of motivation and learning in human development lead into (a) analyses of heredity, environment, sensation, attention and interest, perception, memory, cognition, thought, imagination, intelligence, creativity, life style, and individual differences, and into (b) theological interpretations of psychological influences upon the education of the individual. Three credits.

First Semester 1993-94

Ms. Frykberg

ED223 EDUCATIONAL MINISTRY IN THE ASIAN AMERICAN CONTEXT

Identification and analysis of the social and cultural factors influencing the experience of Asian American churches. Stages in identity formation process for multi-socio-

cultural individuals. Community exploration on critical issues relevant for the educational ministry. Three credits.

First Semester 1993-94

Ms. I.S. Lee

Functions and Levels of Christian Education

ED331 ADMINISTRATION OF CHRISTIAN EDUCATION

Administration as a ministry which enables the church to fulfill its teaching ministry. Consideration of church as social institution and as body of Christ. Planning, organization, management, and supervision will be studied in light of existing church polity and changing needs within the church. Three credits.

First Semester, 1993-94

Mr. E. Hess

ED340 TEACHING THE BIBLE IN SMALL GROUPS

An introduction to Bible study in small groups. Experience in using teaching approaches appropriate to this setting. Fundamental questions of biblical hermeneutics and group dynamics explored in the context of students' participation in small groups which meet in conjunction with the class. Limited to twenty students (two sections of ten students each). Three credits.

Second Semester, 1993-94

Mr. Osmer

ED354 CHRISTIAN EDUCATION AND THE FAMILY

The family in today's context; consideration of specific issues impinging on family life (e.g., matters pertaining to childhood, changing roles and family patterns, the process of aging and extension of life-expectancy, family trauma and crises, so-called "family-centered" values). Reflection on the relationship between the church and family life, specifically with regard to the educational ministry of the church. Three credits.

Second Semester, 1993-94

Ms. Hess

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH

An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 1993-94

Mr. Forehand

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.

Second Semester, 1993-94

Mr. Flaughter

ED474 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH,
MEASUREMENT, AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Mr. Osmer and must declare such intention to the Registrar in advance. Three credits.

By special arrangement

E.T.S. Staff

Advanced Class

ED820,-821 GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. Special topics to be considered include cultural and gender-based learn-

ing styles, the art of questioning, group dynamics, and the process of evaluation. The course will draw upon and support student teaching in preceptorials. Open to Ph.D. candidates in all departments. Three credits; also available at reduced credit or non-credit with permission of the instructor.

Full Year, 1993-94

Mr. Osmer

CONGREGATIONAL MINISTRIES AND WORSHIP

Multi-Program Classes

CM281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR

Designed to provide an opportunity for students to deepen their understanding of the themes and emphases of the liturgical seasons of the Christian year and to increase their skills in planning, designing, and leading worship appropriate to the seasons. Students will engage in reading, seminar presentations, the preaching of sermons, the design and leadership of worship, and the planning of preaching and worship for one segment of the church year. Limited to twenty students; priority given to seniors. Prerequisite: Course PR201. Same as course PR281. Three credits.

Second Semester, 1993-94

Ms. Tisdale



Leonora Tubbs Tisdale

CM320 WORSHIP IN THE REFORMED TRADITION

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Three credits.

Second Semester, 1993-94

Mr. Kay

CM401 INTRODUCTION TO ADMINISTRATIVE MINISTRY

An examination of ministry as leadership within a voluntary association of the church. Components include an overview of biblical and theological perspectives on the church and on ministry; a consideration of models for understanding the dynamics of organization and of leadership; ministerial leadership in areas of congregational concern such as planning for change, dealing with differences, decision-making, working with other leaders. Three credits.

1994-95

Mr. Hanson

CM444 STYLES OF PASTORAL LEADERSHIP

Designed to equip participants to devise and utilize their own competent professional model of pastoral administrative leadership, responsible to theological and behavioral factors. Traditional theories of organization and leadership are presented and criticized. The church as a voluntary organization with internal and external concerns, and ministry as leadership within that context. Course designed for ThMs and M.Div. seniors; others with the permission of the instructor. Three credits.

By special arrangement

Mr. Hanson

CM446 PLANNING FOR CHANGE

A preliminary examination of administrative ministry in planning situations. Emphasis placed on planning for organizational change. Behavioral and theological analysis of perceptions of change and continuity and of planning strategies. Course designed for ThMs and M.Div. seniors; others with the permission of the instructor. Three credits.

By special arrangement

Mr. Hanson

CM447 CONFLICT DYNAMICS IN PASTORAL MINISTRY

An examination of the ways and areas in which conflict arises in pastoral ministry. Theories of conflict and models of its utilization or resolution will be presented and criticized with a view to the student's developing a facility in constructing professionally competent and personally viable models for conflict confrontation. Lectures, role-playing, and case studies are used as teaching-learning techniques. Course designed for ThMs and M.Div. seniors; others with the permission of the instructor. Three credits.

By special arrangement

Mr. Hanson

CM448 MODELS OF DECISION-MAKING

An examination of the confrontation of optionality and chance in pastoral ministry. Techniques of decision-making in problem solving and planning will be presented and criticized with a view to the student's developing a facility in constructing pro-

professionally competent and personally viable models for ministerial use. Lectures, role-playing, and case studies are used as teaching-learning techniques. Course designed for ThMs and M.Div. seniors; others with the permission of the instructor. Three credits.

By special arrangement

Mr. Hanson

CM455 THE CONGREGATION AS A COMPLEX ORGANIZATION

An examination of the options available, from theological and behavioral perspectives, for the analysis of the structure and dynamics of church organizations. Attention given to remedial leadership suggested by various options. Max Weber, Avery Dulles, Thomas O'Meara, Bruce Reed, classical organization theory, social-exchange systems theory, structural-function systems theory, etc. Course designed for ThMs and M.Div. seniors; others with the permission of the instructor. Three credits.

By special arrangement

Mr. Hanson

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS

This course will explore some of the disciplines of the "spiritual life" in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading of Scripture (Psalms and parables), the practice of "spiritual direction," corporate experiences of renewal and the quest for maturity in Christian discipleship. Reading of classical texts from the Western Christian tradition — written by women and men, clergy and laity; consideration of some non-textual resources such as music, art forms, and architecture. Classroom discussion of the students' own faith positions. Graded pass/fail only. Three credits.

First Semester, 1993-94

Mr. Stewart

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND EVANGELISM

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Three credits.

First Semester, 1993-94

Mr. Stewart

CM740 EQUIPPING LAITY FOR MINISTRY AND WITNESS

This seminar seeks to explore a new paradigm for pastoral leadership in local mainline congregations. Topics include: a reappraisal of biblical models of leadership; an historical analysis of the concept of priesthood; theological examination of the gifts of the Holy Spirit and their implication for ministry; and case studies of congregations which intentionally empower and deploy members for witness and ministry. Three credits.

Second Semester, 1993-94

Mr. Stewart

CM750 EVANGELISM IN THE AMERICAN REFORMED TRADITION

This seminar focuses on seminal texts about faith formation which have impacted the American ecclesial tradition. Included for sustained reflection and analysis will be

works by Jonathan Edwards, Horace Bushnell, Charles Hodge, William James, H.R. Niebuhr, C.S. Lewis, K. Barth, and N. Wolterstorff. Three credits.

Second Semester, 1993-94

Mr. Stewart

CM805 CHURCH MUSIC

The effect of ecumenism on music and worship; creative use of the Psalms, musical settings for communion, new hymns, and the use of hymnals and supplements. An exploration of contemporary journals and historical resources. The minister's role in fostering congregational involvement in church music. One credit.

First Semester, 1993-94

Mr. Weadon

CM812 CHAPEL CHOIR

A study of choral and liturgical music of the church, vocal production, and general musicianship. Regular singing in worship of the seminary community and special musical programs. Open upon vocal placement with instructor. One credit each semester.

Both Semesters, 1993-94

Mr. Weadon

CM820 HYMNODY

A historic examination of hymnody; the texts, tunes, and the people who wrote them. Student presentations of seminar topics related to the hymn writers, their texts, and the theological positions they represent. Lectures will feature the relationship of music history to hymnody. Performing competency in music is not required. Limited to fifteen students; preference given to those closest to graduation. Three credits.

Second Semester, 1993-94

Mr. Weadon

PASTORAL CARE

Multi-Program Classes

PC201 PASTORAL CARE AND COUNSELING

An introduction to the ministry of pastoral care and counseling, with emphasis on the helping relationship, the theological understanding of pastoral care, the pastoral use of psychotherapeutic theories and strategies for change, and the various forms of pastoral care and counseling (supportive, crisis, bereavement, premarital, couple, marriage, and family). Each student prepares reports on his or her own pastoral visitations, counseling, or contacts made in field experience. These reports are discussed analytically in small groups for the purpose of improved professional self-understanding and methods of helping. Enrollment limited to students who are participating in some form of pastoral work such as field education churches, hospitals, and prisons. Three credits.

1994-95

Staff

PC239 DEATH AND DYING

Theological, ethical, pastoral, and personal issues concerning death and dying with attention to the questions of suffering, grief, loss, and bereavement in the context of

the pastoral care of terminally ill persons. Development of a model of health care decision-making for end-of-life decisions which involves the patient, family, friends, and a wide range of care givers including the pastor. Resources will include medical case studies, biblical texts, theological and fictional literature. Three credits.

Second Semester, 1994-95

Ms. Evans

PC260 MINISTERING TO THE MID-LIFE GENERATION

Designed to prepare pastors to minister to individuals, couples, and families coping with issues and crises of mid-life. Focus on the mid-life crises of men and women including intergenerational conflict, sexual expression and procreative choices, career possibilities and limitations, dreams and unrealized aspirations, and changing self-value. Particular attention to mid-life changes in the understanding of spirituality and religious involvement and to relevant biblical and theological resources. Three credits.

Second Semester, 1993-94

Ms. Goodwin

PC305 POETRY AND THE CARE OF SOULS

Exploration of the potential contribution of contemporary poetry to pastoral care by sensitizing pastors to such issues as the embodiment of language; the experiences of alienation, otherness, and loss; the recovery of repressed childhood experiences; the therapeutic value of self-confession; and poetic images of God. Readings in Sexton, Levertov, Stafford, Kinnell, Olds, Gluck, and others. Three credits.

First Semester, 1993-94

Mr. Capps

PC310 SHAME: ITS SIGNIFICANCE FOR PASTORAL CARE

Shame as an experience that challenges traditional guilt-based models of pastoral care and practical theology. Emphasis on psychological literature on the role of shame in the deformation of the self, on sociological literature dealing with the prevalence of shaming in social institutions including the church, and on recent theological writings that view shame as illuminative of the human condition to which the Christian gospel is response. Attention to initiatives that pastors may take to assist parishioners in coping with and overcoming the debilitating effects of shame. Three credits.

Second Semester, 1993-94

Mr. Capps

PC345 PASTORAL LIMITS AND PASTORAL AUTHORITY

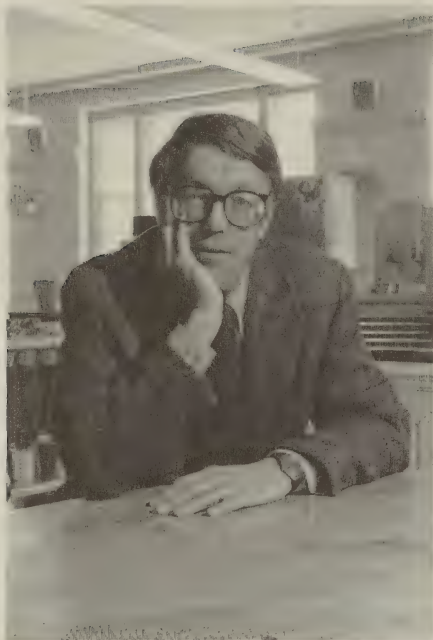
Designed to help pastors discern when to make a pastoral intervention and when to acknowledge personal and professional limits. Topics to be considered include dealing with parishioners whose expectations of the pastor are too high, knowing when to consult other helping professionals, and helping the pastor to care for self spirituality, emotionally, and physically. Three credits.

Second Semester, 1993-94

Ms. Dunlap

PC350 ADDICTION AND GRACE: RESOURCES FOR MINISTRY

Exploration of the theological and psychological roots of addiction; the roles of society and institutions in exacerbating addictive patterns. Psychological, physiological, and spiritual dimensions of addiction; medical realities and preventive strategies. Focus on pastoral perspectives and practical programs for the church's ministry to



CHUCK ROBISON

Donald E. Capps

persons and families suffering from alcohol, drug, sex, power, work, and other forms of potentially addictive behavior. Three credits.

Second Semester, 1993-94

Ms. Evans

PC365 HEALTH CRISES AND THE CHURCH'S RESPONSE

Development of theological foundations, research analyses, and practical programs for ministry to persons suffering from alcohol and drug addictions, serious mental illness, disabilities, and those in chronic and other health crises. A review of various denominational programs both nationally and internationally that both address these problems and present some preventive strategies. Congregational strategies will be developed in light of recent health care legislation. Three credits.

First Semester, 1993-94

Ms. Evans

PC370 HEALTH CARE DECISIONS TO LIVE BY

Designed to assist students to develop models for decision making in health crises for use by local church members, health professionals including pastors, the patient, and his or her family. The course will include preparation for decision-making; analysis of biblical, theological, and ethical perspectives and of specific issues (e.g., infertility and problem pregnancies, AIDS, cancer); and application of various models for decision. Three credits.

First Semester, 1994-95

Ms. Evans

PC415 CHRISTIAN TRADITION AS RESOURCE FOR PASTORAL CARE

Attention to the caring moment and how traditional Christian symbols and rituals inform caregiving; how the pastor can sensitively draw upon liturgical, scriptural,

and theological language in a time of human need; how the pastor can bring together the wealth of symbol in Christian hymns, prayers, familiar Bible stories and passages, and traditional doctrinal formulations with personalized caring for another human being; and how the pastor may make available to a person in crisis, need, or transition the comfort, wisdom, and challenge of traditional Christian formulations. Three credits.

First Semester, 1993-94

Ms. Dunlap

PC451 PSYCHOLOGY OF RELIGION

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on the uses of psychological theory for interpreting religious experience. The implications of psychology of religion for pastoral theology. Readings in James, Freud, Jung, Erikson, Allport, and selected research studies. Not open to juniors. Three credits.

First Semester, 1994-95

Mr. Capps

PC461 LIFE CYCLE THEORY AND CHRISTIAN SELFHOOD

Focus on contemporary theories of the life cycle, with particular attention to their moral and religious implications, especially for understandings of the Christian self. Emphasis given to adulthood, and to differences, both morally and spiritually, in the ways men and women experience adult life stages. Biblical understandings of the cycle of life, and biblical stories involving age-related crises, will be identified and explored. Readings in Erik and Joan Erikson, Daniel Levinson, Sharon Kaufman, Kim Chernin, and others. Students will participate in age-related discussion groups. Three credits.

First Semester, 1993-94

Mr. Capps

PC462 PERSONAL SIN AND SOCIAL EVIL

Psychological, sociological and theological views of sin and evil. Attention to sin as a personal matter and evil as a social phenomenon, and the interrelationship of the two. Particular emphasis on the sources, meanings and consequences of sin and evil and on remedial possibilities. Focus on such themes as guilt and shame, trespasses and debts, forgiveness and pardon, restitution and reparation. Same as course CS362. Three credits.

Second Semester, 1993-94

Messrs. Capps and Fenn

PREACHING AND SPEECH COMMUNICATION IN MINISTRY

Introductory Level Classes

SC101 SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced.

Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 1993-94

Speech Staff

First Semester, 1994-95

SC102 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SC101. One credit.

Second Semester, 1993-94

Speech Staff

Second Semester, 1994-95

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SC102. Two credits each semester.

Full Year, 1993-94

Preaching Staff

Full Year, 1994-95

Multi-Program Classes

PR233 CONTEMPORARY APPROACHES TO PREACHING

This course will examine some of the more notable preachers of the 20th century and will evaluate their homiletical methods in the light of their personalities and their cultural settings. Students will be required to prepare and preach a sermon and to compare their preaching methods with those of the preachers studied. Limited to twenty students; preference given to those closest to graduation. Prerequisite: introductory course in preaching. Three credits.

First Semester, 1993-94

Mr. Taylor

PR240 FROM TEXT TO SERMON

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Prerequisite: introductory course in preaching. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Three credits.

First Semester, 1993-94

Mr. Long

PR241 THE CONGREGATIONAL CONTEXT OF PREACHING

An examination of ways in which the sociocultural particularity of a congregation influences the text-to-sermon process of sermon preparation. Students will be introduced to various theories and methods of congregational analysis and will engage in special study of one local congregation. Through theological reflection on both bib-

lical texts and congregational contexts, and through the construction of sermons addressed to particular congregations, students will be assisted to improve their skills in communicating the gospel in a pluralistic society. Limited to twenty students; priority given to seniors. Prerequisite: introductory course in preaching. Three credits.

First Semester, 1993-94

Ms. Tisdale

PR281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR

Designed to provide an opportunity for students to deepen their understanding of the themes and emphases of the liturgical seasons of the Christian year and to increase their skills in planning, designing, and leading worship appropriate to the seasons. Students will engage in reading, seminar presentations, the preaching of sermons, the design and leadership of worship, and the planning of preaching and worship for one segment of the church year. Limited to twenty students; priority given to seniors. Prerequisite: introductory course in preaching. Same as course CM281. Three credits.

Second Semester, 1993-94

Ms. Tisdale

PR357 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course SC357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.

First Semester, 1993-94

Messrs. Kay and Jacks

PR361 PREACHING ON SOCIAL ISSUES

An examination of the aims, values, and methods of preaching on social and public issues. Through readings and class discussion, several social and political issues (e.g., war and peace, wealth and poverty, public attitudes and policies regarding human sexuality) will be studied, and participants will prepare sermons on these issues. Prerequisite: introductory course in preaching. Limited to twenty students; preference given to those closest to graduation. Three credits.

Second Semester, 1993-94

Mr. Long

SC240 WRITING FOR THE EAR

A workshop offering intensive study of writing style as a means of improving sermon delivery. Students' written work will be evaluated in detail and assignments will be reworked in class. Two-hour sessions. Limited to twenty students. Prerequisite: course SC102. One credit.

Second Semester, 1993-94

Mr. Jacks

Second Semester, 1994-95

SC357 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course

PR357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.

First Semester, 1993-94

Messrs. Jacks and Kay

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

First Semester, 1993-94

Mr. Bartow

First Semester, 1994-95

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

Second Semester, 1993-94

Mr. Bartow

Second Semester, 1994-95

SC682 COMMUNICATION IN PREACHING AND WORSHIP

Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical



Charles Louis Bartow

theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.

Second Semester, 1993-94

Speech Staff

Second Semester, 1994-95

CLINICAL PASTORAL EDUCATION

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education on a part-time basis during the academic year under the guidance of chaplain-supervisors at Robert Wood Johnson University Hospital. Designed for students who wish to pursue clinical pastoral education but who are not free during the summer. Students will receive six total academic credits as well as one unit of credit from the APCE for spending sixteen hours a week in the clinical setting over both semesters; concurrent enrollment in one course per semester facilitating integration of clinical with theoretical concerns is required. Time to be arranged with the supervisor in consultation with participating students. Arrangements for an interview with the supervising chaplain should be made through the field education office. In addition to the Seminary's regular tuition charges, a special fee is paid by the participant to the clinical center in which the work is conducted. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits, awarded only at the end of the second semester.

Both Semesters, 1993-94

Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral courses in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Arrangements are made through the field education office. Open to all students; this course does not fulfill Practical Theology Department distribution requirements. Six credits.

Summer, 1993

Staff and Supervisors

Ph.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 69), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT901 PRACTICAL THEOLOGY IN HISTORICAL PERSPECTIVE

Designed to provide students with a historical perspective on the modern discussion of practical theology. Examination of the role of practical interests and concerns in theological reflection during the first centuries of the church's life. The influence of

classical models of rhetoric, Aristotelian logic, and other non-theological sources upon the way that "the practical" was conceptualized during the medieval and Reformation periods. The gradual emergence of practical theology as a distinct theological discipline during the post-Reformation and modern periods will be traced in some detail. Three credits.

First Semester, 1993-94

Messrs. Bartow and Osmer

PT902 HISTORY AND METHOD OF PRACTICAL THEOLOGY

A study of essential readings in the history and method of practical theology including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.

Second Semester, 1993-94

Mr. Loder

PT910 THE SPOKEN TEXT AND THE MAKING OF MEANING

Exploration of interpretative, aesthetic, theological, and ethical issues involved in the speaking and hearing of scriptural, homiletical, liturgical, and credal texts in various contexts of ministry (e.g., worship, education, and pastoral care). Study of prominent works in text performance theory, practice, criticism, and related literature by authors such as Wallace Bacon, Robert Beloof, Alla Bozarth-Campbell, Kenneth Burke, Don Geiger, Mary Frances HopKins, Suzanne Langer, Beverly Whitaker Long, Ronald Pelias, and Louise Rosenblatt. Three credits.

Second Semester, 1993-94

Mr. Bartow

PT911 THEOLOGY AND THE HUMAN SCIENCES

The theological implications of the human sciences as foundation for practical theology. Focus on themes of convergence between the scientific interpretation of human behavior and corresponding theological doctrines such as ego psychology and original sin, interpersonal openness and image of God, human language and God language, human freedom and Holy Spirit. Three credits.

First Semester, 1993-94

Mr. Loder

PT930 THEOLOGY, GENDER, AND EDUCATION

An exploration of various theologians' constructions of key themes in theological anthropology, especially sin and grace, and their significance for women's development and spirituality. Particular attention given to issues that affect the congregational and seminary education of women. Three credits.

Second Semester, 1993-94

Ms. Hess

PT942 ADVANCED SUPERVISED PASTORAL COUNSELING

Experience, under personal and group supervision, in individual, marriage and family counseling. Pertinent reading on theoretical issues in pastoral counseling and the supervisory process. Preregistration interview through Trinity Counseling Service required. Prerequisites: two quarters of clinical pastoral education or the equivalent. An area seminar in Pastoral Theology. Three credits each semester.

Full Year, 1993-94

Supervisors

PT951 PASTORAL THEOLOGY AND THE HUMAN SCIENCES

Focus on selected authors in the human sciences whose work has influenced contemporary pastoral theology or has the potential for doing so. Readings in such figures as Sigmund Freud, Erik Erikson, C.G. Jung, Heinz Kohut, D.W. Winnicott, Alice Miller, Victor Turner, Christopher Lasch, Robert Bellah, Erving Goffman, and Richard Sennett. Emphasis on methodological problems and strategies involved in using the human sciences to inform one's work as pastoral theologian. Students will be expected to acquire and demonstrate an in-depth knowledge of one of these figures via a major paper. An area seminar in pastoral theology. Three credits.

Second Semester, 1994-95

Mr. Capps

PT958 PSYCHOLOGY OF RELIGION

Introduction to major figures and texts in modern psychology of religion, including James, Otto, Freud, and Jung. Special attention given to the psychology of religious experience, the formation of religion in the individual psyche, and to the narcissistic self. Classical literature supplemented by readings in such contemporary authors as Rizzuto, Winnicott, Erikson, Kohut, and others. An area seminar in pastoral theology. Three credits.

First Semester, 1993-94

Mr. Capps

PT959 METHOD IN THE SOCIAL SCIENTIFIC STUDY OF RELIGION

An investigation of methodologies that are currently being employed in the social scientific study of religion, including ethnomethodology, survey research, field and case study, etc. Special focus on the philosophical and theological assumptions involved in the formulation and testing of theories, the choice of research procedures, the gathering of data, and the interpretation and reporting of findings. A major objective of the seminar is to challenge students to become self-critical with respect to the influence of their own commitments, hidden agendas, communication styles, and personal attitudes toward the subjects of their research. To this end, considerable attention will be paid to issues of power, inequality, authority, and empathy in social scientific method. Ph.D. seminar also open to Th.M. candidates in the program in Religion, Self, and Society. Same as course CS959. Three credits.

Second Semester, 1994-95

Messrs. Capps and Fenn

PT971 THE DEVELOPMENT OF MODERN HOMILETICAL THEORY

A critical examination of representative homiletical texts written during the past two centuries. These texts will be explored with particular attention to their relationship to parallel developments in theology, biblical studies, and the human sciences. Three credits.

First Semester, 1993-94

Mr. Long

PT978 HOMILETICAL CRITICISM

An inquiry into homiletical criticism as a means of scholarly research and pedagogy related to but distinguished from rhetorical criticism. Particular attention to theological and methodological issues involved in the analysis and assessment of sermonic

works. In addition to detailed examination of selected examples of critical scholarship in preaching, participants will produce critical studies of their own. Three credits.

Second Semester, 1994-95

Mr. Bartow

PT981 THEOLOGY AND PROCLAMATION

An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.

Second Semester, 1993-94

Mr. Kay

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egnor Professor of Speech Communication in Ministry. B.D. Princeton Theological Seminary; M.A. Michigan State University; Ph.D. New York University. His interests focus on the implications of theory, practice and criticism in the speech arts, particularly the performance of prose and poetry, for biblical interpretation, worship and preaching. (Presbyterian)

DONALD E. CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M. Yale Divinity School; M.A., Ph.D. University of Chicago; S.T.D.(Hon.) University of Uppsala. Special interests are in pastoral care and counseling, developmental theory, self psychology, psychology of religion, autobiography and psychobiography, and psychotherapeutic theory. (Lutheran)

ABIGAIL RIAN EVANS. Associate Professor of Practical Theology and Director of Field Education. M.Div. Princeton Theological Seminary; Ph.D. Georgetown University. Her interests focus on bioethics, health ministries, vocation and ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

GEDDES WHITNEY HANSON. Associate Professor of Practical Theology, and Director of Continuing Education. S.T.B. Harvard University Divinity School; Ph.D. Princeton Theological Seminary. He has specialized in the study of religious groups as complex organizations and of ministry as leadership within them, with a particular interest in this study as it relates to racial-ethnic minority congregations. (Presbyterian)

CAROL LAKEY HESS. Assistant Professor of Christian Education. M.Div., Ph.D. Princeton Theological Seminary. Her concern to integrate theology and congregational life includes exploration of: human development and a

theology of the Holy Spirit, gender issues in spirituality and education in a context of diversity. (Presbyterian)

GEORGE ROBERT JACKS. Associate Professor of Speech Communication in Ministry. B.D. Princeton Theological Seminary; S.T.M. Christian Theological Seminary; Ph.D. Columbia University. In addition to courses in speech communication in ministry, he teaches in areas of dramatic arts, narrative preaching, and all forms of irenic communication. (Presbyterian)

JAMES FRANKLIN KAY. Assistant Professor of Homiletics. M.Div. Harvard Divinity School; M.Phil., Ph.D. Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship and the homiletical import of the Bible's apocalyptic and narrative forms. (Presbyterian)

JAMES E. LODER. Mary D. Synnott Professor of the Philosophy of Christian Education. B.D. Princeton Theological Seminary; Th.M. Harvard Divinity School; Ph.D. Harvard University Graduate School of Arts and Sciences. He has specialized in the foundation disciplines for Christian education and practical theology, with a concentration in interdisciplinary studies combining



Carol Lakey Hess

theology and science, especially the human sciences and psychology. (Presbyterian)

THOMAS GRIER LONG. Francis Landey Patton Professor of Preaching and Worship. M.Div. Erskine Theological Seminary; Ph.D. Princeton Theological Seminary. His special interests are in the development of contemporary homiletical theory and in the role of literary-critical approaches to biblical preaching. (Presbyterian)

CONRAD HARRY MASSA. Charlotte W. Newcombe Professor of Practical Theology, and Dean of Academic Affairs. M.Div., Ph.D. Princeton Theological Seminary; H.D.(Hon.). He is a specialist in theology and communication as well as in the theology and history of preaching. (Presbyterian)

J. RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D. Princeton Theological Seminary. His major focus is human communication dynamics and theory in theological perspective, with a particular interest in preaching. He is interested in the pastoral, psychological, and hermeneutical dimensions of preaching, and in mapping the various theological and behavioral aspects of preaching and communication. (Presbyterian)

RICHARD ROBERT OSMER. Thomas W. Synnott Associate Professor of Christian Education. M.Div. Yale Divinity School; Ph.D. Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN W. STEWART. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div. Pittsburgh Theological Seminary; M.A. University of Pittsburgh; Ph.D. University of Michigan; D.D.(Hon.). Dr. Stewart has a particular interest in the interaction of American culture, theological thought, and religious communities, and in the examination of how contemporary Protestant congregations might function under newer styles of pastoral leadership. (Presbyterian)

LEONORA TUBBS TISDALE. Assistant Professor of Preaching and Worship. D.Min. Union Theological Seminary in Virginia; Ph.D. Princeton Theological Seminary. Her research and teaching interests include: the theology and practice of preaching and worship, preaching and its congregational context, and feminist issues in preaching. (Presbyterian)

Interdepartmental Studies ~

The following courses, whether or not required of candidates in the M.Div. and M.A. programs, do not fulfill departmental distribution requirements. These courses may not be used for credit toward the Th.M. degree.

GENERAL MINISTRY

First Professional (M.Div./M.A.) Degree Requirement

GM100,-101 ONE MINISTRY, MANY FORMS

This course seeks to assist the student to clarify call/vocation, to encourage spiritual formation and personal Christian growth, to provide a broader vision of the church's ministry, to provide an understanding of various communities and their needs; to provide a basis for integrating classroom and practical experience. Students will meet over two semesters in plenary and small group sessions, as well as visit sites in order to observe a sampling of the various kinds of ministry. Required of all M.Div. and M.A. juniors. Three credits at the conclusion of the spring semester.

Full year, 1993-94

Ms. Evans and Staff

Full year, 1994-95

Field Education

Each student's program must contain at least one field education unit set in a local church.

GM102 FIELD EDUCATION UNIT I

Supervised ministry in a local church. Full time work for a period of ten to twelve weeks. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form. This course or GM103 should be completed during the summer after the junior year. In special instances, students, who petition the Field Education Office no later than February 1 of their junior year, may be granted permission to complete this unit during the summer after the middle year. Two credits.

Summer 1994

Ms. Evans and Staff

Summer 1995



MICHAEL BONGART

*Abigail Rian Evans***GM103 FIELD EDUCATION UNIT I**

Supervised ministry in a specialized ministry setting. Full time work for a period of ten to twelve weeks. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form. This course or GM102 should be completed during the summer after the junior year. In special instances, students, who petition the Field Education Office no later than February 1 of their junior year, may be granted permission to complete this unit during the summer after the middle year. Two credits.

Summer 1994

Ms. Evans and Staff

*Summer 1995***GM104,-105 FIELD EDUCATION UNIT II**

Supervised ministry in a local church setting. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester. Required of middle students who do not take GM106,-107, GM108 or GM109. Three credits at the conclusion of the spring term.

Full year, 1993-94

Ms. Evans and Staff

GM106,-107 FIELD EDUCATION UNIT II

Supervised ministry in a specialized ministry setting. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester. Required of middle students who do not take GM104,-105, GM108 or GM109. Three credits at the conclusion of the spring term.

Full year, 1993-94

Ms. Evans and Staff

GM108 FIELD EDUCATION UNIT II

Nine-twelve month internship in approved local church setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of par-

tical interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107 or GM109. Requirements include attendance at a mid-year conference at PTS. May not be taken concurrently with any other course in the curriculum. Three credits at the conclusion of the internship.

1993-94

Ms. Evans and Staff

GM109 FIELD EDUCATION UNIT II

Nine-twelve month internship in approved specialized ministry setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107 or GM108. Requirements include attendance at a mid-year conference at PTS. May not be taken concurrently with any other course in the curriculum. Three credits at the conclusion of the internship.

1993-94

Ms. Evans and Staff

GM111 MA FIELD EDUCATION UNIT I

Supervised educational ministry in a local church. Full time work for a period of ten to twelve weeks. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form. This course is normally completed during the summer after the junior year. Two credits.

Summer 1993

Ms. Evans and Staff

Summer 1994

GM113,-114 MA FIELD EDUCATION UNIT II

Supervised ministry in an area appropriate to the student's particular purposes and involving the student in planning, supervision, and leader development. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester. Normally taken during the senior year. Three credits at the conclusion of the spring term.

Full year, 1993-94

Ms. Evans and Staff

Church Polity

GM201 PRESBYTERIAN CHURCH POLITY

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Required of all Presbyterian M.Div. and M.A. candidates. Two credits.

Second Semester, 1993-94

Mr. Chapman

Second Semester, 1994-95

GM207,-208 LUTHERAN CHURCH POLITY

Two credits.

Full Year, 1993-94

Mr. Olson

GM209 UNITED METHODIST STUDIES I: HISTORY

One of the three denominationally required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. Two credits.

First Semester, 1993-94

Mr. Williams

GM210 UNITED METHODIST STUDIES II: DOCTRINE

One of three denominationally required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the Wesleyan tradition, and the doctrinal standards in the *Discipline* along with other contemporary statements of doctrine. Two credits.

Second Semester, 1993-94

Mr. Williams

GM211 UNITED METHODIST STUDIES III: POLITY

One of the three denominationally required courses for every United Methodist student pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry. Two credits.

First Semester, 1994-95

Mr. Williams

Opportunities for Specialized Study ~

SPECIAL COURSES

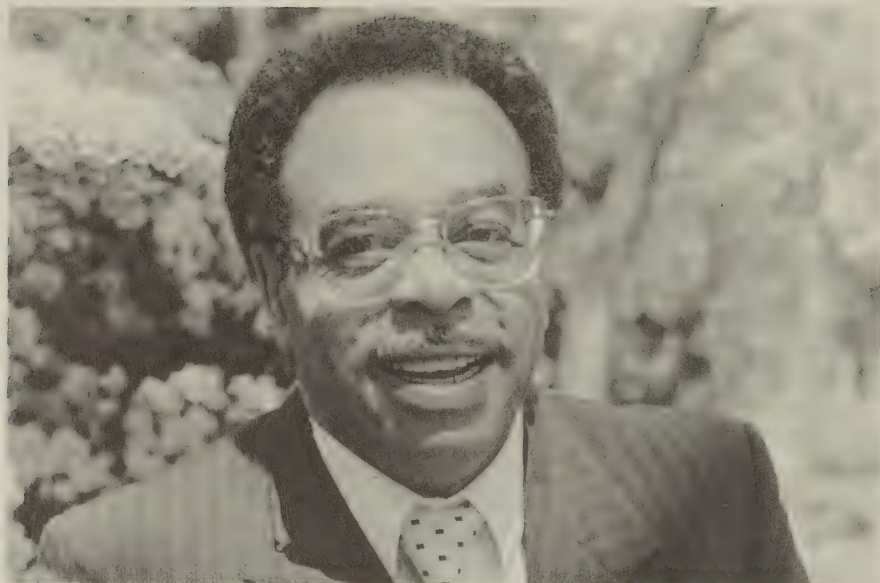
In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials*—classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses*—classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the Dean of Academic



Peter J. Paris

Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRO-AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's Afro-American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the Afro-American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The program in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. The program provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (pp. 66-67).

Advisers designated each year will be prepared to discuss with students the development of their programs.

The advisers for 1993-94 are Professors Kathleen E. McVey and Julie Ann Duncan.

PROGRAM IN RELIGION, SELF, AND SOCIETY

The program in Religion, Self, and Society is designed primarily for Th.M. candidates, but its course offerings are also available to M.Div. students, particularly those who are enrolled in the M.S.W. program. Working with an adviser (Professor Fenn or Professor Capps), students select courses that will enable them to pursue in depth a topic involving the social-psychological study of religion. All students are expected to enroll in an inter-disciplinary course or seminar offered each spring term (i.e., one that is cross-listed in Church and Society and Pastoral Theology).



Religion and Society Program ~

PROFESSORS: R.K. Fenn, and P.J. Paris

ASSOCIATE PROFESSORS: N.J. Duff, C.A. Ryerson III, M.K. Taylor

The Religion and Society program focusses primarily on the social aspects of the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the churches' theology borrows heavily from the cultures in which the churches have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society, as listed below, are offered by several of the academic divisions of the Seminary. Field education also may contribute to such studies on the M.Div. level.



CHUCK ROBISON

*Richard K. Fenn**Fall Semester 1993 Offerings*

- CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE Mr. Fenn
 CS381 CHURCH AND COMMUNITY SEMINAR Mr. Fenn
 ET346 ISSUES IN MEDICAL ETHICS Ms. Duff
 ET480 THE THEOLOGY AND ETHICS OF JAMES CONE Ms. Duff
 HR212 THE EXPERIENCE OF RELIGION Mr. Ryerson
 HR345 HINDUISM Mr. Ryerson

Spring Semester 1994 Offerings

- CS362 PERSONAL SIN AND SOCIAL EVIL Messrs. Fenn and Capps
 CS936 THE SOCIOLOGY OF RELIGION Mr. Fenn
 ET320 DOCTRINE OF VOCATION AND PROBLEMS IN THE WORKPLACE
 Ms. Duff
 ET920 TYPES OF CHRISTIAN ETHICS Ms. Duff
 HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE Mr. Ryerson
 HR460 GODS AND POLITICS Mr. Ryerson
 PC462 PERSONAL SIN AND SOCIAL EVIL Messrs. Capps and Fenn
 TH388 GRACE, PROTEST, AND HOPE Mr. Taylor

Program in Mission, Ecumenics, and History of Religions ~

PROFESSORS: K.C. Abraham, A. Neely
ASSOCIATE PROFESSOR: C.A. Ryerson III

The Ecumenics, Mission, and History of Religions program seeks to widen the horizons of preparation for the ministry with the interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. All three segments of the program are integrally interrelated. No one part can be studied in isolation and all demand attention to the cultural and religious, social and political, and geographical contexts of Christian mission.

The program relates to all academic levels as a subsection of the History Department. On the M.Div. level, in addition to the course offerings listed below, field education may include approved internships at home or abroad, with course credit where appropriate. In Ph.D. studies, the program offers eight fields of comprehensive emphases:

- ~ History of Christian Missions, historical and contemporary
- ~ Study of one or more non-Christian religions
- ~ Critical study of the methods and issues of social, cultural, and political inquiry in cross-cultural contexts
- ~ Christian theology, including "Third World" theologies, in mission context
- ~ Christian social ethics as a dimension of the church's worldwide witness
- ~ The ecumenical dimension of Christianity, historical and contemporary
- ~ Theories and themes of the study of the History of Religions and their relation to theology
- ~ Study of the theoretical backgrounds to, and an examination of, the interactions of religion and politics in specific national and geographical contexts.

Ordinarily, from the eight comprehensive fields, a doctoral student will choose five for comprehensive examinations, one of which should be in at

least one aspect of Christian Missions, one in ecumenics, and one in a non-Christian religion.

Courses appropriate to a concentration in this area include:

Fall Semester 1993 Offerings

- EC210 THE CHRISTIAN MISSION IN TODAY'S WORLD: MISSIOLOGY FOR OUR TIMES Mr. Neely
- EC339 CROSS CULTURAL MISSION Messrs. Ryerson and Taylor
- EC460 MISSION AND MISSIONARIES IN CONTEMPORARY LITERATURE AND CINEMA Mr. Neely
- HR212 THE EXPERIENCE OF RELIGION Mr. Ryerson
- HR345 HINDUISM Mr. Ryerson

Spring Semester 1994 Offerings

- EC301 HISTORY OF CHRISTIAN MISSIONS Mr. Neely
- EC310 THEOLOGIES OF THE CHRISTIAN MISSION Mr. Neely
- EC939 THEOLOGIES OF THE CHRISTIAN MISSION Mr. Neely
- HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE Mr. Ryerson
- HR460 GODS AND POLITICS Mr. Ryerson



The School of Christian Education ~

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

The two year program includes basic studies in biblical literature, theology, church history and practical theology. Special emphasis on education includes theory and practice for the educational ministry of the church and special cultural and technical studies. The program is designed to prepare students for teaching the Christian religion in church or secular schools and for administering Christian religious education in Protestant and Catholic parishes and institutions.

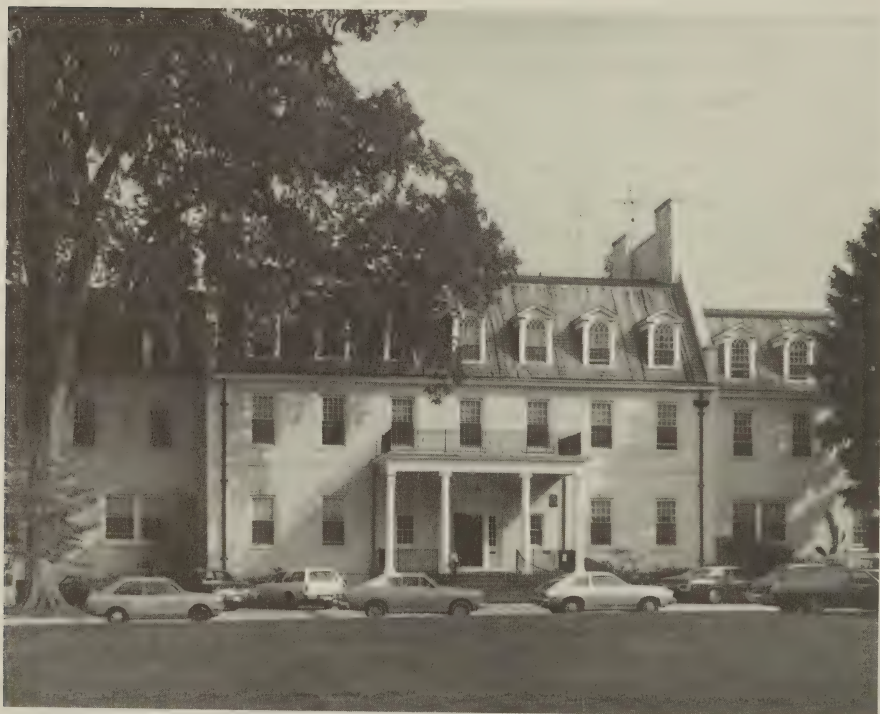
All inquiries relating to the School of Christian Education should be directed to:

Office of Vocations and Admissions
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Chris-

tian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 149 for additional information concerning the resources of this facility.



Tennent Hall — Acquired in 1943

Resources and Services ~

LIBRARY RESOURCES

Robert E. Speer Library

LIBRARIAN: James F. Armstrong

ASSOCIATE LIBRARIAN: James S. Irvine

TECHNICAL SERVICES: James S. Irvine, Daniel K. McKeon, Paul R. Powell,
Donna R. Schleifer

COLLECTION DEVELOPMENT: Donald M. Vorp

SERIALS: Julie E. Dawson

REFERENCE: Katherine A. Skrebutenas

INFORMATION RESEARCH: Richard E. Whitaker

ARCHIVES AND SPECIAL COLLECTIONS: William O. Harris

REIGNER READING ROOM: Sarita Ravinder

The library building, opened in 1957 and named in honor of Robert E. Speer, has space for approximately 400,000 volumes and 350 readers. In addition to its main reading room, which seats about 115 persons, there are 44 carrel tables in the stack area, unassigned and open to all readers. Other facilities include Ph.D. study facilities, a study room for members of the Faculty, a branch of the Computer Services department, and space for small classes.

THE COLLECTION

Speer Library offers substantial resources for theological study and research at all levels. It now contains over 400,000 catalogued books, pamphlets, and microfilms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson. It currently receives over eighteen hundred journals, annual reports of church



bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective of the library is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the library is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over ten thousand volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over five thousand volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over two thousand volumes and three thousand pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature.

SUPPORT

The library is supported by an annual appropriation and by income from restricted endowment funds totaling \$2,486,736 from Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F.

Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on cardkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

The Library's local borrowing area includes most of New Jersey, together with portions of metropolitan New York and Philadelphia. Access or borrowing privileges may be extended to qualified persons within that area upon approval of the Librarian. Those residing outside the area are sometimes able to borrow out of print books by inter-library loan. Students who leave the community to continue their research elsewhere are required to return all library materials before departure. Persons holding a Seminary identification card may borrow without charge. For others, a modest annual fee is imposed, which in some instances may be prorated.

Online access to the catalog is provided through the NOTIS information system. Public terminals are located in the lobby and several other places throughout the building. In addition, persons who have computers with compatible modems may dial into the catalog on regular telephone networks.

CD-ROM implementations of *Religion Indexes* and *Dissertation Abstracts* are available in the Reference area, where instruction on their use also may be obtained.

In accordance with the terms of an agreement between the Seminary and the University, students of the Seminary are granted free use of the University library, subject to its rules.

Charles G. Reigner Education Reading Room

The Reading Room, located on the first floor of Tennent Hall, makes available a wide range of literature in Christian education, curriculum, and audio-visual aids. Although intentionally limited in general reference materials, it contains specialized reference works in education and Christian education. The collection includes representative sets of over seventy-five standard curriculums, more than 10,000 volumes of special contemporary interest, and approximately 100 journals that are received on a regular basis. Other resources include tapes, filmstrips, records, pictures, posters, simulation



games, and multi-media titles. The collection is gradually being entered into the NOTIS online system, although for some, title card catalog access is necessary. The Reading Room also publishes lists of newly acquired books, catalogues of the audio-visual collection, and lists of journals received by subscription.

A variety of audio-visual equipment is available for use, including a VCR which enables previewing of tapes in the room.

Hours for the Reading Room are announced at the beginning of each semester.

MEDIA RESOURCES CENTER

DIRECTOR OF EDUCATIONAL COMMUNICATIONS AND TECHNOLOGY: Wayne R. Whitelock

MEDIA PRODUCTION COORDINATOR: Joicy R. Becker-Richards

MEDIA SERVICES SUPERVISOR: John L. Cooper

MEDIA OPERATIONS ENGINEER: Christopher J. Floor

MEDIA MAINTENANCE ENGINEER: Bobby Marshall, Jr.

Support Services

The Media Resources Center is located on the ground and lower levels of Templeton Hall. Radio and television production facilities, graphic and photographic arts, audiovisual support services, instructional media consultation, and curriculum development programs are offered to members of the Seminary faculty, administration, and Seminary community.

Resource Collection

A resource collection of approximately 7,500 audio and video titles provides access to lectures, sermons, and other significant theological events, many

preserved in their original form. Private review facilities and catalogs of the collection are available. Copies may be requested at minimal cost. Descriptive listings from major film and videotape distributors and media resource publishers are also available.

Learning Opportunities

Instructional opportunities for the exploration of the use of media resources in ministry have been provided as part of the media program for over 30 years. Through the Student Media Project program, students electing to prepare media based class assignments and course materials with the approval of their instructors are provided access to media facilities, equipment, and instruction. Interested students should contact the Media Production Coordinator for more information about the program and application procedures. A campus cable network, broadcasting on Channel 12, provides students an opportunity to gain hands-on experience in the production of religious mass media. Several paid student media staff positions are offered for those interested in an in-depth exposure to the media disciplines.

COMPUTER RESOURCE CENTER

The Computer Resource Center, located in Room LL3, Templeton Hall, provides IBM and MACINTOSH personal computers and laser and dot matrix printers for use by members of the Seminary community. Available software packages include the following: WordPerfect (IBM and MAC), Microsoft Word (IBM and MAC), Microsoft Works (IBM and MAC), Nota Bene (IBM), Aldus PageMaker (MAC), Write Now (MAC), and MAC Write II



(MAC). The CRC coordinator is available to assist in problem solving, training, and evaluation of software. The quarterly *Computer Resource Center Newsletter* keeps users up-to-date on changes in Center operations and provides information on local distributors of hardware and software for personal computing needs.

Additional computers are available for use in the Charlotte Newcombe Center at the Charlotte Rachel Wilson Apartments (IBM only, no printing facilities). Also, IBM computers and a laser printer are available in Speer Library. These PC's allow connection to the INTERNET. Dial-up access to the INTERNET is also available. Additional information on the use and availability of these two sites is available from the CRC coordinator.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the faculty committee on the library.

All books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering, mailing of books, out of print searches. Persons wishing to charge their purchases may use VISA or MasterCard for this purpose, and regularly enrolled students may also use their Seminary account to charge book purchases. Student accounts showing outstanding Theological Book Agency charges are subject to monthly service fees on those charges.

During the academic year several events are sponsored, including author signings and special sales.

DIRECTOR OF ALUMNI/AE AFFAIRS AND PLACEMENT

The Director of Alumni/ae Affairs and Placement is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized list of all former students containing information on their degrees and current addresses. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1915 are maintained by the Seminary archivist in Speer Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae. As members of the Alumni/ae Association, they receive the

Alumni/ae News, the *Princeton Seminary Bulletin*, and the annual calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The association holds its annual meeting at the same time of the annual Alumni/ae Reunion gathering and is governed by an executive council composed of elected representatives and at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These chapters provide a network for alumni/ae meetings and assist the Seminary in the recruitment and interviewing of applicants, and the placement of graduating seniors. The chapter gatherings provide a setting for Seminary faculty and administration to meet with alumni/ae.

The officers of the association serve a two-year term. Currently serving are: *President*, Audrey Schindler Griffith (class of 1986) of Alpharetta, Georgia; *Vice President*, Otha Gilyard (class of 1974) of Kalamazoo, Michigan; *Secretary*, Larry L. Hickle (class of 1964) of St. Paul, Minnesota.

Placement

The Director of Alumni/ae Affairs and Placement seeks to interview seniors in their final year to review with them vocational plans and guide their preparation of dossiers and resumes. The office assists all who need help in placement in the variety of ministries available to graduates. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a current listing of Presbyterian churches (as well as those of other denominations) where there are staff vacancies, and other aids to the placement process.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the purposes of the institution. The public is kept informed of the many services of the Seminary community which are available to them and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications produces a quarterly magazine for alumni/ae (*Alumni/ae News*) and a quarterly magazine for friends of the Seminary (*The Princeton Spire*). In addition, the office works with other departments to produce brochures and print advertising for recruitment, devel-

opment, and the interpretation of specific programs. The director works to create an image of Princeton Seminary in its printed publications which is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.



Tuition, Fees, and Payments ~

TUITION AND FEES FOR 1993-1994¹

Application Fee	\$ 35.00
Tuition ²	

a. Candidates for the M.Div. and M.A. Degrees

Annual full time tuition (based on fiscal year: July 1, 1993- June 30, 1994)	6,000.00
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This fee covers up to 34 credits which may be taken according to any one of the following applicable patterns:

1. Summer (Language or CPE) 6 credits	1500.00
Autumn Semester 12-16 credits	2250.00
Spring Semester 12-16 credits	2250.00
2. Summer (Field Education) 2 credits	500.00
Autumn Semester 12-16 credits	2750.00
Spring Semester 12-16 credits	2750.00
3. Autumn Semester 12-17 credits	3000.00
Spring Semester 12-17 credits	3000.00

A candidate for the M.Div. or M.A. degree must be enrolled for a minimum of 12 credits per semester to be considered full time; however, a student taking no more than 12 credits per semester will not complete the program in the expected six full time semesters (or four full time semesters in the case of an M.A. candidate). M.Div. and M.A. students enrolled for more than 34 credits in the annual tuition period will be charged the part time rate of \$265 for each credit over 34.

¹ All Seminary charges and fees are payable in U.S. funds.

² Full time students include: M.Div. and M.A. candidates who began their programs prior to June 1, 1992, who are enrolled for 10-15 credits; M.Div. and M.A. candidates who began their programs after February 1992, Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Students enrolled less than full time (*part time*) are charged by the credit (this is also referred to as the "Special Student rate").

b. Candidates for the Th.M. Degree	
Annual tuition for the program completed in one academic year (autumn and spring semesters)	6,000.00
A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 24 credits in an academic year will be charged the part time rate of \$265 for each credit over 24.	
c. Candidates for the Ph.D. Degree	
1. Annual tuition for a minimum of two years of resident study	6,000.00
2. Annual continuation fee	500.00
(Assessed after the completion of residence until all requirements for the degree have been completed; in addition to the Special Student rates for courses taken for academic credit.)	
d. Candidates for the D.Min. Degree ³	
1. Tuition for basic program, exclusive of special workshop fees	6,600.00
2. Continuation Fee	500.00
(Assessed as of September 1, for each year of candidacy beyond three. Applicable to candidates who matriculated prior to September 1991.)	
e. Students taking courses for academic credit on a part time basis, whether or not candidates for a Seminary degree ⁴	
Per credit	265.00
f. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit.....	100.00
g. Annual tuition for Interns ⁵	100.00
Late Registration Fee ⁶	75.00

³ D.Min. tuition is payable in four installments: \$600 upon acceptance of admission; \$2,000 to be paid prior to each workshop. Failure to pay the \$2,000 installment at the appropriate time will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

⁴ Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge.

⁵ This is the basic Internship tuition charge. Additional or higher charges are made for certain specialized Internships or for academic credits enrolled for while on Internship. Complete information may be secured from the Director of Field Education. This fee is relevant to only those students beginning their M.Div. candidacy prior to July 1992.

⁶ Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding

Annual Current Fees

- | | |
|--|---------------------|
| a. Comprehensive fee (charged to all full-time ⁷ students; covers student publications, student organizations, McCosh Infirmary, and counseling services)..... | 335.00 |
| b. Basic fee (charged to all part-time ⁸ students; covers student publications and organizations, but does not cover infirmary services, counseling, or health insurance) | 100.00 |
| c. Deferred Payment Fee (charged to any student account with a remaining balance on the first day of classes of each semester) | 30.00 |
| d. Annual student health insurance premium | 500.00 ⁹ |

Graduation Fee

- | | |
|--|-------|
| a. Candidates for Ph.D. and D.Min. degrees | 60.00 |
| b. Candidates for all other degrees and certificates | 15.00 |

Transcripts and Ph.D. Dossiers

- | | |
|----------------------------|------|
| a. Transcripts, each | 2.00 |
| b. Dossiers, each | 3.00 |

I.D. Card Replacement Fee	10.00 ¹⁰
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Student Mail Box Key Replacement Fee	5.00
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Reregistration Processing Fee	25.00 ¹¹
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An orientation fee of \$35.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is \$10.00.

ROOM AND BOARD DURING REGULAR YEAR

Beginning academic year 1994-95, a security/damage deposit equal to one month's rent/room fee will be assessed of all newly admitted students living in Seminary housing accommodations. Details of this policy will be mailed to incoming students upon admission.

Dormitories (Single Students)

Room and board	\$3,700.00
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the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

⁷ See note 2.

⁸ See note 2.

⁹ Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

¹⁰ This fee is raised by increments of \$5.00 each time a card must be replaced.

¹¹ Assessed of any student who must register a second time for a given semester, where that second registration is completed before 4:30 p.m. on the last business day preceding the first day of classes for the new term. Reregistration completed after this time will be assessed the \$75.00 late registration fee instead.

Rooms in the Seminary dormitories are furnished with bedstead, mattress, pillow, bureau, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories. Students who occupy Seminary accommodations are required to be enrolled for a full-time program throughout the period of residence and to take their meals in the Mackay Campus Center.

A drawing for choice of rooms for current residents in the dormitories is held in April, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Although dormitory accommodations are intended primarily for students who are enrolled full time, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Monday preceding the beginning of classes through 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments (Students with One or More Dependents)

One-Bedroom Units	\$295.00
Two-Bedroom Units	380.00
Three-Bedroom Units	450.00

A large number of unfurnished apartments is located at the Charlotte Rachel Wilson complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, is available on the Tennent campus. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing to assist couples in finding adequate accommodations, al-

though final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Housing Officer
 Princeton Theological Seminary
 P. O. Box 821
 Princeton, New Jersey 08542-0803.

Board Service

All quoted rates that include board privileges are subject to change.

Board payment covers three meals a day (two meals on Sunday) during periods when the Seminary is in session. Services under the plan begin with breakfast on Wednesday, September 15, 1993, and conclude with the noon meal on Saturday, May 7, 1994. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 24, and resumed for breakfast on Monday, November 29.
2. Christmas Recess: suspended after the noon meal on Friday, December 17, and resumed for breakfast on Monday, January 3.
3. Inter-Semester Recess: suspended after the noon meal on Saturday, January 15, and resumed for breakfast on Monday, January 24.

During certain weekday periods when regular board services are suspended, the cafeteria may be open on a cash basis. In general, however, students are expected to make their own arrangements for meals when the Seminary is not in session. Fire regulations do not permit cooking in the residence area of the dormitories.

Students who are absent from the Seminary at least two full days each weekend on field education assignments certified by the Office of Field Education will receive a credit of \$20.90 for each weekend during which the board plan is in effect.

Students seeking to be excused for medical reasons from board in the dining hall must provide documentation in the form of a letter from a medical doctor citing the medical problem and diet prescribed. The letter must be submitted to the Director of Student Financial Aid prior to the beginning of the term for which this exemption is requested.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton. Even though they are not enrolled in the summer school or the summer lan-

guage program. Persons occupying these accommodations are expected to participate in the Seminary's summer board plan. For further information, contact the Housing Officer.

HEALTH CARE

Full time students of the Seminary, or part time students who elect to pay the McCosh infirmary fee, should utilize the Princeton University infirmary when they require medical attention.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered 24 hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is made for board. If confinement is for one week or more, charges will be assessed at current Princeton University rates from the time of admission to the infirmary. In the latter case, an adjustment will be made on the Seminary board bill if he or she pays a room and board charge to the Seminary.

3. During the Summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this purpose is made available by the infirmary through the Office of Vocations and Admissions of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation in the health program of the University infirmary is made possible by an 1892 gift of \$3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed \$25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary offers a Major Medical Insurance Plan to its students. This plan is designed to cover most or all of the usual cost of hospitalization, prescription drugs, and other medical costs a student may incur

above the \$100 deductible.¹² Participation in the Plan is mandatory for all full-time students of the Seminary (see the definition in the note at the foot of page 155) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for dependents of Princeton Seminary students, for an additional charge. The comprehensive fee coverage includes services of McCosh Infirmary *for the student*. For more information about the Seminary's Major Medical Plan for students, contact the Office of Student Financial Aid.

PAYMENT OF ACCOUNTS

Charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester*. Rental for Stockton Street and Charlotte Rachel Wilson accommodations is payable monthly, due in advance on the first business day of each month. Payment may be made by mail, or in person at the bursar's window adjacent to the Business Office in the Administration Building.

A handling charge of \$10.00 will be assessed for any check payment returned for insufficient funds. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Payment Plans

In the cases of charges payable at the beginning of the semester, the student may either (a) make payment in full before the first class day of the semester, or before beginning a summer program, in which instance no service fees will be assessed, or (b) pay the charges in three equalized monthly installments via the Seminary's deferred payment plan. During the first semester these installments are due on the last business day of October, November, and December; during the second semester, on the last business day of February, March, and April. *Those students who have not paid their semester account balance in full by the first day of classes of that semester will be enrolled automatically in the deferred payment plan.* The payment plan for D.Min. students is outlined on page 156. *Special and unclassified students (those persons not in a degree program), together with auditors, are responsible for payment in full on the first day of the term.*

A service charge at a periodic rate of 1.5% per month (which represents an

¹² For more information about eligible coverage, contact the Director of Student Financial Aid.

annual rate of 18%) will be assessed on all unpaid accounts. In the case of the deferred payment plan, the service charge is applied at the end of the month to the amount scheduled to be due for that month.

Where monthly rentals are overdue, a service charge of \$5.00 will be assessed on the fifteenth day of each month.

A student's preliminary registration for a new semester will be cancelled after the fifth business day following the due date of the last deferred payment installment, unless the Registrar receives certification from the Business Office that all accounts for earlier semesters have been satisfied. No degree may be awarded by the Seminary or transcript issued unless the student has met all financial obligations to the institution.

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:

During first 11 class days of semester	20%
During next 14 class days of semester	50%
Thereafter	100%

2. Room and Board [weekly rates, subject to change].....\$124.00

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid award* from the institution, consideration should be given to the *special provision under "Grants"* on page 164.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be prorated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, and the cost of room and board, will total approximately \$10,285 annually. A single student will find that his or

her other expenses during the academic year, exclusive of vacation expenditures and transportation, will be about \$2,700.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Housing Officer regarding living accommodations.

PTS Grant Aid

PTS grant assistance is awarded on the basis of demonstrated need. To assist the Seminary in assessing the individual's need for PTS grant aid, students are required to complete the GAPS FAS form, Free Application for Federal Student Aid, and the PTS Student Financial Aid Application provided by the Admissions Office. These forms can also be obtained directly from the Financial Aid Office. The Director of Student Financial Aid will review the applicant's resources and expenditures, and will then make a determination of aid eligibility by subtracting their calculated resources from the student's budget. The Seminary in this process seeks to assist needy students through its grant program and thus seeks to reduce the student's anxiety about finances, and excessive student loan indebtedness. For the 1993-94 school year, PTS will cover up to 100% of a student's calculated needs up to the cost of tuition, comprehensive fee, and a \$250 book allowance.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

EXCEPTIONAL FINANCIAL NEED GRANT

This program is designed to provide additional grant aid to students (with high student loan debt) who are either single parents or married with children (whose spouse is unemployed or underemployed). Eligible students may receive up to \$3000 in additional grant aid through the EFN program. Consult the Student Financial Aid Handbook for eligibility criteria.

PH.D. STUDIES GRANT

Princeton Seminary doctoral candidates who are not awarded Doctoral Fellowships may be considered for a Ph.D. Studies Grant. Eligible single or married students (with no children) may receive a grant for 100% of their need up to a maximum award of \$5,500 per academic year. Students who are married with children living with them at the Seminary may be eligible to receive a Ph.D. Studies Grant for a maximum of \$10,000 per academic year.

Doctoral students can be considered for a Ph.D. Studies Grant for a max-

imum of four academic years (8 semesters). More details on funding a doctoral program will be found in the Ph.D. supplement.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of studies. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment or a funded field education placement during the summer. These positions can be secured through the Office of Field Education during both the summer and the academic year (except in the case of first-year students).

Other sources of income include employment in the Seminary dining hall, library, book agency, administrative offices, and other on-campus positions. The Personnel Office and the Office of Student Financial Aid assist students in finding these positions. As a service to Seminary spouses, these offices annually publish a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook*. *Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance may be subject to reduction based upon the attendance or status period.* The Director of Student Financial Aid may be consulted for further information.

Students who are members of the Presbyterian Church (U.S.A.) and have *Inquirer* status or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the denomination, may apply for grant or loan assistance from the Vocation Agency of the Presbyterian Church (U.S.A.) Financial Aid for Studies Unit. Grant and loan applications are made through the Office of Student Financial Aid at PTS.

Certain other denominations, such as the United Methodist Church, also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination. Students must contact their denominations directly for information on these programs.

Federal financial aid (Federal Stafford, Federal Perkins, Federal Work-Study and Federal S.L.S.) are also available to eligible Princeton Seminary students. Students must complete all the required paper work, meet federal

standards of eligibility and maintain "satisfactory academic progress." For more information on federal aid opportunities and the application process, please contact the Director of Student Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 12%. Repayment, and the assessment of interest, do not begin until the student has completed full-time study, except for the SLS program for which interest begins to accrue from the date the loan is made. Additional loans are *not* recommended when college and seminary academic indebtedness reaches \$12,000.

Additional information

More detailed written information from the Office of Student Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Student Financial Aid includes:

- ~ Student Financial Aid Handbook
- ~ Guides to Alternative Sources of Financial Aid
- ~ Medical Insurance Plan Booklet for Students
- ~ Guide to Student/Spouse Employment
- ~ Financial Aid Brochure

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Affairs and Placement.

Scholarships, Fellowships, and Awards ~

FELLOWSHIPS AND SCHOLARSHIPS

Master of Divinity Candidates

PRESIDENTIAL FELLOWSHIPS

The Seminary will offer a limited number of Presidential Fellowships (which will cover tuition, comprehensive fee, single room and board, plus \$900) to prospective students in the Master of Divinity or Master of Arts programs on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended to the President through the admissions process. Presidential Fellowships will be renewed for those students who continue to maintain an outstanding academic record at the Seminary.

Consult the Student Financial Aid Handbook for more details.

SEMINARY FELLOWSHIPS

A limited number of Seminary Fellowships (which will cover tuition, comprehensive fee, plus \$900) will be awarded to prospective students in the Master of Divinity or Master of Arts program on the basis of outstanding academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for this award through the admissions process. Seminary Fellowships will be renewed for those students who continue to maintain a high level of academic achievement at Princeton Seminary.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS
Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the Ph.D. catalogue supplement, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One or two fellowships for doctoral work in Old Testament may be awarded for the first year of study to that senior in the Master of Divinity program at the Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly promise by the professors in Old Testament. The maximum stipend for the fellowship is \$8,000 plus tuition.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of \$5512.50, covering 450 hours of service during the academic year. A fellow on half-time appointment receives taxable remuneration of \$2756.25 and performs 225 hours of service. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed the first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Student Financial Aid
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803.

AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of

New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of \$2,000 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present for regular academic credit a thesis in a specified field. The thesis shall not have been previously evaluated by any member of the faculty. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs at or before the close of business on Apr. 22.

4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem and to the American

School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr. Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

The Tuebingen Exchange Fellowship

Through an arrangement with the University of Tuebingen, a fellowship has been established through which a year of study at that institution is provided following completion of the Master of Divinity program. Senior M.Div. candidates are eligible to apply for this fellowship by writing to the Dean of Academic Affairs by March 1. Academic excellence and proficiency in German are the two primary qualifications for the award.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 1993-94. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs on or before May 1.

Graduate Students, Seniors, Middlers, Juniors

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 1993-1994 up to thirty-three prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation by Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899–1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE AMERICAN BIBLE SOCIETY AWARD

In gratitude for the work of colleges and seminaries in preparing students for the Christian ministry, each year the American Bible Society makes possible the Scholarly Achievement Presentation of a Bible to a student who has demonstrated excellence in biblical studies.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the

year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR — HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students “for excellence in oratory, in delivery of sermons, addresses, or declamations.” The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John’s sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary’s Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson

Blizzard, Jr., an influential sociologist and alumnus in the class of 1939, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1945, there has been established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE REVEREND WILLIAM ALFRED BYRD PRIZE

In 1987, Mr. Franz A. Byrd established the Reverend William Alfred Byrd Prize in memory of his father, a distinguished alumnus of the Seminary in the class of 1894. Annually the prize is awarded to the graduating senior who has contributed in an outstanding way to the Seminary community during his or her student days.

THE PRESBYTERIAN MEDICAL CENTER OF PHILADELPHIA CLINICAL STUDIES AWARD

The Presbyterian Medical Center of Philadelphia Clinical Studies Award is given to a senior who has shown special promise in clinical studies, has completed a quarter of Basic Clinical Pastoral Education, and has been accepted into Presbyterian Medical Center of Philadelphia's nine-month residency. The award is made by the faculty on the recommendation of the Practical Theology Department.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope and the Reverend James L. Mechem, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. Seven hundred fifty dollars will be given

for the best exegesis of a passage of the New Testament. The passage for 1993-1994 is: "Speaking in the Spirit": 1 Cor 12:1-3.

Seven hundred fifty dollars will be given for the best essay on an assigned subject in English Bible. The topic for 1993-94 is: "Death is Swallowed Up."

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in Biblical Theology has been established in memory of her father, Dr. John Finley McLaren. The sum of \$300 will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 1993-94 is: "Is There a 'Biblical Ethics'?"

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This

award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

Events, Activities, and Publications ≈

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- ≈ To coordinate student activities and concerns
- ≈ To represent the students in contacts with the faculty and administration
- ≈ To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Six lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in



GINA HILTON

accordance with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The Stone Lectures for 1993-94 will be delivered by Dr. Diana L. Eck, Professor of Comparative Religion, and of Indian Studies at Harvard University, the week of January 31, 1994, on the general theme of the new religious contours of America.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead

Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." Dr. B. A. Gerrish, John Nuveen Professor at the University of Chicago Divinity School, will give the Warfield Lectures for 1993-94 the week of April 11, 1994.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. Dr. Cain Hope Felder, Professor of New Testament Language and Literature at Howard University Divinity School, will give the Alexander Thompson Lecture for the 1993-94 academic year on March 14, 1994.

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899-1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms.

THE DONALD MACLEOD-SHORT HILLS COMMUNITY CONGREGATIONAL CHURCH PREACHING LECTURE SERIES

An endowed lectureship in preaching has been established at the Seminary by the Community Congregational Church of Short Hills, New Jersey, in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship Emeritus. Inaugurated in October 1992, the Macleod Lecture Series will feature, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. These lectures will next be offered October 19-20, 1994, by Dr. David L. Bartlett, Lantz Professor of Preaching at Yale University Divinity School.

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the faculty, sermons, book reviews, and special program notices. *The Bul-*

letin is distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

ALUMNI/AE NEWS

Issued four times a year by the Office of Communications/Publications *Alumni/ae News* is distributed without charge to all former students of Princeton Seminary. The magazine features articles on campus events, the developing program of the Seminary, and the activities of graduates and members of the current Seminary community.

THEOLOGY TODAY

Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review*. It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.



KRYSTIN GRANBERG

STUDENTS IN THE SEMINARY

June 1992-May 1993



Stuart Hall — Constructed in 1876

Visiting Scholars ~

Ernest Theodore Bachmann, Ph.D.
PRINCETON JUNCTION, NEW JERSEY

Edgar W. Conrad, Ph.D.
QUEENSLAND, AUSTRALIA

D. E. de Villiers, Th.D.
WELLINGTON, SOUTH AFRICA

James Donaldson, D.Min.
TOORAK, VICTORIA, AUSTRALIA

Paul Elledge, Ph.D.
NASHVILLE, TENNESSEE

Elizabeth A. Frykberg, Ph.D.
PRINCETON, NEW JERSEY

Carl H. Geores, B.D.
MONMOUTH, MAINE

Elizabeth A. Gerle, M.A.
LIDINGO, SWEDEN

Werner Gysel, V.D.M.
ZURICH, SWITZERLAND

Theodore O. Granberg, D.Min.
BEACH HAVEN, NEW JERSEY

Henny S.F. Hagg
MINDE, NORWAY

C. Thomas Hilton, D.Min.
PRINCETON, NEW JERSEY

Arthur J. Kamitsuka, Ph.D.
LOUISVILLE, KENTUCKY

Young-Il Kim, Th.M.
KUNGKI-DO, KOREA

William H. Lazareth, Ph.D.
PRINCETON, NEW JERSEY

Bethel A. Muller, Th.D.
STELLENBOSCH, SOUTH AFRICA

Miriam Murphy, S.N.D., Ph.D.
PRINCETON, NEW JERSEY

Takeshi Nagata, Ph.D.
TOKYO, JAPAN

W. Jim Neidhardt, Ph.D.
RANDOLPH, NEW JERSEY

Gerald J. Pillay, Ph.D.
PRETORIA, SOUTH AFRICA

Nirmala Pillay, M.A.
PRETORIA, SOUTH AFRICA

P. Surya Prakash, Th.D.
BANGALORE, SOUTH INDIA

Mathias Rissi
MEILEN, SWITZERLAND

Robert B. Salters, Ph.D.
ST. ANDREWS, SCOTLAND

Keith V. Warren, Th.D.
GEELONG, AUSTRALIA

Jeffrey C. Wood, D.Min.
GLEN ROCK, NEW JERSEY

Mahn Yol Yi, Ph.D.
SEOUL, KOREA,

Degree Candidates ~

CANDIDATES FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Enrolled 1992-1993

Esther Evelyn Acolatse

KETA-KEDZI, GHANA

B.A.(Hons), University of Ghana, 1989

M.T.S. Harvard Divinity School, 1992

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A.B., Calvin College, 1986

M.Div., Princeton Theological Seminary, 1990

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Th.B., Word of Life Biblical Seminary, 1978

Th.M., Princeton Theological Seminary, 1991

M.Div., Columbia Theological Seminary, 1989

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M.Div., Colgate Rochester/Bexley Hall/Crozer,
1988

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M.Div., Wesley Theological Seminary, 1988

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1984

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WARSAW, POLAND

Dipl., University of Warsaw, 1986

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1991**Henry Wolfgang Rietz**

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M.Div., Princeton Theological Seminary, 1992**Carolyn May Schneider**

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1992**Christoph Onno Schroeder**

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Dipl., University of Tuebingen
Th.M., Princeton Theological Seminary, 1992**Thomas Shine**THIRUVANANTHAPURAM, KERALA,
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1984**Wesley Warren Smith II**

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A.B., Evangel College, 1983
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Th.M., 1991**Angella Mikyong Pak Son**

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M.Div., Midwestern Baptist Theological
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M.Div., Princeton Theological Seminary, 1991**Arthur M. Sutherland**

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M.Div., Moravian Theological Seminary, 1987**Johnny Butros Awwad**B.Th., Near East School of Theology, 1986;
M.Div., 1988**Steven Richard Bechtler**A.B., Oral Roberts University, 1982; M.A.,
1984
M.Div., Fuller Theological Seminary, 1986**Walter Carroll Bouzard, Jr.**B.A., University of Texas at Austin, 1976
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 Th.M., 1983

Allan Clifton Lane

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 M.Div., Asian Center for Theological Studies and
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 M.Div., Presbyterian Theological Seminary,
 Seoul, 1988

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B.A., Bates College, 1983
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 Theology, 1986

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Dominic Kevin McNeir

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 M.Div., Emory University, 1990

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M.Div., Goshen Biblical Seminary, 1988

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Salatiel Palomino-Lopez

L.Th., Presbyterian Theological Seminary,
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A.B., Rider College, 1975
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A.B., Taylor University, 1964
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Stephen Wayne Ramp

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Th.M., Princeton Theological Seminary, 1985

Kenneth Irwin Rothman

A.B., New York University, 1960
M.A., Harvard University, 1962
J.D., Columbia University, 1977
M.Div., Princeton Theological Seminary, 1989

Reinhilde Ute Friedegard Ruprecht

Mag. Theol., University of Erlangen, 1988

Donald Reid Schweitzer

A.B., University of Toronto, 1979
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B.A., University of Madras, 1974
B.D., Serampore University, 1978
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Chandra Shekar Soans

B.Th., Serampore University, 1976; B.D. 1979;
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Scott Richard Austin Starbuck

A.B., Whitworth College, 1985
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Andrea Louise Sterk

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M.Div., Western Theological Seminary, 1981

Thomas Robert Thompson

B.A., Western Michigan University, 1978
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M.Div., Princeton Theological Seminary, 1984

Thomas Worth Walker

B.S., Davidson College, 1984
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John Wilfred Webster

A.B., University of South Africa, 1974;
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A.B., Temple University, 1965
M.Div., Princeton Theological Seminary, 1982;
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Th.B., Presbyterian College and Theological
Seminary, Seoul, 1982;
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CANDIDATES FOR THE DEGREE OF DOCTOR OF MINISTRY

Enrolled for Workshop 1992-1993

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B.A., University of Western Australia, 1962
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1985

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WOODSTOWN, NEW JERSEY
A.B., Eastern College, 1978
M.Div., Princeton Theological Seminary, 1981

Michael Alfred Granzen

ELIZABETH, NEW JERSEY
B.A., Colgate University, 1980
M.Div., Harvard Divinity School, 1985

David Stull Handley

EVANSTON, ILLINOIS
A.B., Indiana University, Indiana, 1970
M.Div., McCormick Theological Seminary,
1973

Warren Joel Heard

NORTHBROOK, ILLINOIS
B.S., Southern Methodist University, 1973
M.Div., Trinity Evangelical Divinity School,
1981; Th.M., 1989

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FLINT, MICHIGAN
A.B., University of Michigan, 1984
M.Div., Princeton Theological Seminary,
1987

Albert Henry Keller, Jr.

CHARLESTON, SOUTH CAROLINA
A.B., Davidson College, 1961
B.D., Union Theological Seminary, Virginia,
1965
S.T.M., Yale University Divinity School, 1966

William David McGrath

NEW VIENNA, OHIO
B.A., Fort Hays State University, 1978
B.A., Boise Bible College, 1978
B.Th., Friends University, 1983
M.Div., Harvard Divinity School, 1988

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MAPLE SHADE, NEW JERSEY
B.A., Western Connecticut State University,
1976
M.Div., Union Theological Seminary, New York
1979

Peter Charles Smith

GROSSE POINTE PARK, MICHIGAN
B.A., Hope College, 1968
M.Div., McCormick Theological Seminary,
1972

David Turner

LISLE, ILLINOIS

B.A., Illinois Benedictine College, 1959
 M.A., University of Minnesota, 1963; Ph.D.,
 1970
 M.Div., Mount Angel Seminary, 1979

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A.B., University of Virginia, 1966
 S.T.B., General Theological Seminary, 1969

Thomas Sands Baker

A.B., Denison University, 1966
 M.Div., Princeton Theological Seminary, 1969

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B.A., Ohio Northern University, 1973
 M.Div., Wartburg Theological Seminary,
 1977

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A.B., University of Kansas, 1959
 B.D., Princeton Theological Seminary, 1962
 J.D., University of Tulsa, 1969

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A.B., University of New Mexico, 1969
 M.Div., Luther Northwestern Theological
 Seminary, 1973

Craig Alan Boehlke

A.B., Capital University, Ohio, 1969
 M.Div., Trinity Lutheran Seminary, 1973

Peter John Bowes

B.Sc., University of Salford, 1967
 B.D., Baptist Theological Seminary, Switzerland,
 1975

John Eric Boyd

B.A., Acadia University, 1971; M.Div., 1974

Deborah Genevieve Anntoinette**Brincivalli**

A.B., Fort Lewis College, 1976
 M.A., University of Colorado, 1982
 M.Div., Princeton Theological Seminary, 1985

James Ross Brooks-McDonald

B.A., Kenyon College, 1977
 M.Div., McCormick Theological Seminary,
 1985

Ronald Frank Wood

WICHITA FALLS, TEXAS

B.Mus., University of Texas, Arlington, 1978
 M.Div., Austin Presbyterian Theological
 Seminary, 1987

Patricia Bulkley

A.B., University of California, Berkeley, 1961
 M.A., San Francisco Theological Seminary, 1984;
 M.Div., 1987

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A.B., Stetson University, 1974
 M.S.W., Florida State University, 1976
 M.Div., Duke University Divinity School,
 1981

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B.S., Mankato State University, 1966
 M.Div., United Theological Seminary of the
 Twin Cities, 1978

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A.B., Saint Olaf College, 1956
 B.D., Wartburg Theological Seminary, 1961

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B.S., Columbus College, Georgia, 1980
 M.Div., Duke University Divinity School, 1983
 M.A., University of Virginia, 1986

Ching-Hsiang Chang

M.Div., Tainan Theological College, 1977

Floyd Wilkins Churn

A.B., University of Richmond, 1965
 B.D., Princeton Theological Seminary, 1968

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A.B., University of Illinois, 1973
 M.Div., McCormick Theological Seminary, 1976

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A.B., University of North Carolina, 1962
 M.Div., University of the South, 1967

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B.A. (Hons), McMaster University, 1971
 M.Div., Knox College, Toronto, 1974

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A.B., Hobart and William Smith Colleges, 1975
M.Div., Yale University Divinity School, 1978

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A.B., Calvin College, 1972
B.D., Calvin Theological Seminary, 1976

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A.B., Eastern Nazarene College, 1966
B.D., Andover Newton Theological School, 1970

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B.S., James Madison University, 1974
M.Div., Wesley Theological Seminary, 1979

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A.B., Dartmouth College, 1976
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M.Div., Princeton Theological Seminary, 1986

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B.A., University of Cincinnati, 1972
M.Div., Princeton Theological Seminary, 1975

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A.B., University of Texas, Austin, 1962
B.D., Princeton Theological Seminary, 1964,
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A.B., Eckerd College, 1967
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S.T.M., Andover Newton Theological Seminary,
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A.B., Don Bosco College, New Jersey, 1965
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1972

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A.B., Monmouth College, New Jersey, 1969
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M.Div., Princeton Theological Seminary, 1976

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M.Div., Eastern Baptist Theological Seminary,
1980
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A.B., King's College, New York, 1956
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B.D., Eastern Baptist Theological Seminary,
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M.Div., Princeton Theological Seminary, 1981

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M.Div., Gordon-Conwell Theological Seminary,
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M.Div., Southern Baptist Theological Seminary,
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A.B., Phillips University, 1965
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 M.Div., Yale University Divinity School, 1976

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 B.D., Hama Divinity School, 1959
 M.A., University of Notre Dame, 1964

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 1960

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 Th.M., Perkins School of Theology, 1975

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B.S., Western Michigan University, 1958
 B.D., Christian Theological Seminary, 1962
 Th.M., Princeton Theological Seminary, 1969

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A.B., Colgate University, 1954
 B.D., Princeton Theological Seminary, 1960

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A.B., College of Wooster, 1960
 M.Div., Princeton Theological Seminary, 1963

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A.B., Central College, Iowa, 1959
 B.D., New Brunswick Theological Seminary,
 1962

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A.B., Augustana College, South Dakota, 1964
 B.D., Luther Northwestern Theological
 Seminary, 1968

Mark Powers Thomas

A.B., Duke University, 1975
 M.Div., Princeton Theological Seminary, 1980

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A.B., Rhodes College, 1968
 M.Div., Union Theological Seminary, New York,
 1973

Almus Morse Thorp, Jr.

A.B., Amherst College, 1963
 M.Div., Union Theological Seminary, New York,
 1966

William Henry Todd, Jr.

A.B., Davidson College, 1963
 B.D., Union Theological Seminary, Virginia,
 1968

Frederick David Torraville

B.A., Memorial University of Newfoundland,
 1978; B.Ed., 1978
 M.Div., Queen's College, Newfoundland, 1985

James Christopher Torrey

A.B., College of Wooster, 1974
 M.Div., Andover Newton Theological School,
 1978

Noel Dean Vanek

B.A., Kenyon College, 1974
 M.Div., Union Theological Seminary, New York,
 1979

Zoltan Istvan Vass

Dipl., United Reformed Theological Institution
 at University Level, Cluj, 1979

Angelique Keturah Walker-Smith

B.A., Kent State University, 1980
 M.Div., Yale University Divinity School, 1983

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A.B., Oakwood College, 1967
 M.R.E., New York Theological Seminary, 1973;
 S.T.M., 1974

Hubert Golden Wardlaw, Jr.

A.B., Presbyterian College, South Carolina, 1965
 M.Div., Columbia Theological Seminary, 1971

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A.B., Duke University, 1966
 M.Div., Princeton Theological Seminary, 1969

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B.A., Oral Roberts University, 1979
 M.Div., Pittsburgh Theological Seminary, 1982

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A.B., Mount Saint Mary's College, 1962
 Dipl., Mount Saint Mary's Seminary, 1966
 Th.M., Princeton Theological Seminary, 1970

James Howard Wells

A.B., University of California, Santa Barbara,
 1973
 M.Div., Princeton Theological Seminary, 1977

Robert Allen Wierenga

B.S., Grand Valley State Colleges, 1973
 M.Div., Western Theological Seminary, 1978

Daniel Charles Wilkers

A.B., Rutgers University, 1970
 M.Div., Union Theological Seminary, Virginia,
 1974; Th.M., 1975

David Paul Wilson

B.S., Oliver Nazerene College, 1972
 M.Div., Nazerene Theological Seminary, 1979

Joseph Windsor Woods

A.B., Hope College, 1959
 B.D., New Brunswick Theological Seminary,
 1962

Robert Martin Zanicky

A.B., Grove City College, 1978
 M.Div., Pittsburgh Theological Seminary, 1981

Romano Albino Zanon

A.B., Mount Saint Mary's College, 1962
 Dipl., Mount Saint Mary's Seminary, 1966
 M.S., Iona College, 1974

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*Enrolled 1992-1993***Hans Einar Andreasson**

LIDINGO, SWEDEN
 Dipl., Lidingo Theological Seminary, Sweden,
 1992

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MAPLE SHADE, NEW JERSEY
 A.B., Cornell University, 1980
 M.A.R., Yale University Divinity School, 1983
 M.Div., General Theological Seminary, 1986

Roberta Ryan Arrowsmith

TRENTON, NEW JERSEY
 B.A., Trenton State College, 1988
 M.Div., Princeton Theological Seminary, 1991

Hyun-Ju Bae

INCHON, KOREA
 B.A., Seoul National University, 1984
 M.Div., Presbyterian Theological Seminary,
 Seoul, 1987; Th.M., 1990

Robert Owen Baker

BRADENTON, FLORIDA
 A.S., Mangtee Community College, 1985; B.A.,
 Lee College, 1989;
 M.Div., Church of God School of Theology, 1992

John Anthony Bertone

NIAGARA FALLS, ONTARIO, CANADA
 B.A., Southeastern College of the Assemblies of
 God, 1989
 M.Div., McMaster University, 1992

Hannibal Richard Cabral

MANGALORE, KARNATAKA, INDIA
 B.D., Serampore University, 1979; Th.M., 1990

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CARLISLE, PENNSYLVANIA
 A.B., Lycoming College, 1984
 M.Div., Princeton Theological Seminary, 1988

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AUSTIN, TEXAS

B.S., Harding University, 1986
 M.Div., Austin Presbyterian Theological
 Seminary, 1992

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ATLANTA, GEORGIA

B.B.S., Institute for Christian Studies, 1989
 M.Div., Austin Presbyterian Theological
 Seminary, 1992

Chin Hwan Chang

TUSTIN, CALIFORNIA

B.A., Biola University, 1989; M.Div., Fuller
 Theological Seminary, 1992

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MIAOLI, TAIWAN

Dipl., Holy Light Theological College, 1982
 M.Div., Tainan Theological College and
 Seminary, 1985

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DUMONT, NEW JERSEY

B.A., Seoul Theological Seminary, 1978
 M.A., Yonsei University, 1982
 M.Div., Drew University School of Theology,
 1992

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B.F.A., Parsons School of Design, 1986
 M.Div., Southwestern Baptist Theological
 Seminary, 1991

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NESHANIC STATION, NEW JERSEY

B.A., New School for Social Research, 1987
 M.Div., Yale University Divinity School, 1990

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 M.Div., Princeton Theological Seminary, 1987

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FREEHOLD, NEW JERSEY

B.A., Moody Bible Institute, 1979
 M.Div., Trinity Evangelical Divinity School,
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A.B., Swarthmore College, 1987
 M.Div., Princeton Theological Seminary, 1991

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B.S., Benedict College, 1981
 M.Div., Eastern Baptist Theological Seminary,
 1986

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B.A., Defiance College, 1972
 M.S.W., Rutgers University, 1977
 M.Div., Princeton Theological Seminary, 1978

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L.Ed., University of Zulia, 1985
 B.Th., Latin American Biblical Seminary,
 1991

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B.A.(Hons), Acadia University, 1981; M.Div.,
 1984

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A.B., Colgate University, 1968
 M.Div., Lancaster Theological Seminary, 1986

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HAAN, GERMANY

Dipl., Ecclesiastical College, Wuppertal, 1986

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Dipl., Reformed Theological Academy, Debrecen

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DISCOVERY BAY, JAMAICA

Cert., Mico Teachers' College, 1980
 B.A., University of the West Indies, 1985
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AVENEL, NEW JERSEY

B.A., Pontifical University of St. Thomas
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A.B., Northwestern University, 1986
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Masami Kojiro
TOKYO, JAPAN

B.A., International Christian University, Tokyo,
1984
M.Div., Tokyo Union Theological Seminary,
1987
Th.M., Princeton Theological Seminary, 1992

Arpad Levente Molnar
BLAJEL, ROMANIA

L.Th., Unified Protestant Theological College,
Romania, 1981

FIRST PROFESSIONAL LEVEL

Spiros Vassilios Aronis
ATHENS, GREECE
Dipl., University of Athens, 1988

Ruth Paula Bartow
PRINCETON, NEW JERSEY
B.S., Trenton State College, 1956; M.A., 1967

Rolf Otto Goernandt
TUEBINGEN, GERMANY
University of Tuebingen

Thomas John Hastings
AUBURN, MASSACHUSETTS
A.B., Boston College, 1975

Hoo-Nam Kim
SEOUL, KOREA
B.A., Midwest College and Seminary, 1992

Nam Young Kim
MONTEREY PARK, CALIFORNIA
B.A., California State University, Los Angeles,
1991

Carolyn Osborn Kitchen
BRYN MAWR, PENNSYLVANIA
B.S.N., University of Michigan, 1969

Rahel Maria Liu
HEIDELBERG, GERMANY
University of Heidelberg

Eric Thomas Noffke
ROME, ITALY
Waldensian Theological Seminary

Hiroyuki Tani
TOKYO, JAPAN
B.A., Waseda University, 1983
B.A., Sophia University, 1987; M.A., 1990

Unclassified ≈

ENROLLED 1992-1993

Burton Keith Brewer
FERNDALE, MICHIGAN

Paul L.J. Chang
PLAINSBORO, NEW JERSEY

Douglas Forbes Denne
BIRMINGHAM, MICHIGAN

Nancy Wilder Fromm
PRINCETON, NEW JERSEY

Bettyann K. West Gilmore
JACKSON, NEW JERSEY

Russel Eugene Joyner
AHOSKIE, NORTH CAROLINA

Jeffrey Lee Kindle
CHESTER, SOUTH CAROLINA

Taku Kusakabe
CHARLOTTE, NORTH CAROLINA

Bruce Douglas Main
CAMDEN, NEW JERSEY

Frederick J. McDonald
NEW HOPE, PENNSYLVANIA

David Mark Mozier
STANLEY, KANSAS

Rebecca Gutierrez Munoz
LAKEWOOD, NEW JERSEY

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NEW YORK CITY, NEW YORK

Steven B. Nash
LINDEN, NEW JERSEY

Sung Il Park
AMBLER, PENNSYLVANIA

Wanda Marie Sevey
DELANCO, NEW JERSEY

Robert C. Stallman
SAN FRANCISCO, CALIFORNIA

Albert B. Thorp
MOUNT HOLLY, NEW JERSEY

Dean Richard Ulrich
ROSLYN, PENNSYLVANIA

Nanette Woodworth
PRINCETON, NEW JERSEY

ENROLLED SUMMER 1992

Ebenezer Obiri Addo
NKWATIA, KWAHU, GHANA

Gail Renee Ahern
GAHANNA, OHIO

William Bertsch, Jr.
FRUITPORT, MICHIGAN

Donna M. Bevensee
PRINCETON, NEW JERSEY

Ramona Schadeberg Bouzard
FAIRLESS HILLS, PENNSYLVANIA

Nancy L.H. Brown
NORTHFIELD, MINNESOTA

Ann Charles Craft
CHARLOTTE, NORTH CAROLINA

Ching Fa Chen
TAIWAN, REPUBLIC OF CHINA

Ron Choong
NEW YORK CITY, NEW YORK

Ruth Cook
RUMSON, NEW JERSEY

Bradley John Cooper
CUMBERLAND, RHODE ISLAND

Marvin Lee Cooper
CANADIAN, TEXAS

Faith Christa Dimatteo
JERSEY CITY, NEW JERSEY

Laura Adams Dunham
HILTON HEAD ISLAND, SOUTH
CAROLINA

Kenneth William Eimer
DETROIT, MICHIGAN

Linda Kay Eppert
CHESTER, OHIO

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PRINCETON, NEW JERSEY

Pablo T. Gadenz
TINTON FALLS, NEW JERSEY

Barbara Morgan Gold
KATONAH, NEW YORK

Wendell Thomas Guerry
MONCKS CORNER, SOUTH
CAROLINA

Esther Judith Hamori
PRINCETON, NEW JERSEY

Michael B. Hare
QUEBEC, CANADA

Robert William Harrington
CALGARY, ALBERTA, CANADA

Suzan Kay Wheeler Hawkinson
STILWELL, KANSAS

Karen Ann Henderlong
ROCHESTER, NEW YORK

Steven E. Hoard
GRIFFIN, GEORGIA

Roy E. Hoffman
CHICAGO, ILLINOIS

William Douglas Hood, Jr.
BARTOW, FLORIDA

James David Jones
PERU, NEW YORK

Sung Doo Kang
TAEJON, KOREA

Anil Khurana
CHANDIGARH, INDIA

Neville Lloyd Kidd
SOUTH ORANGE, NEW JERSEY

Pamela R. King
MIAMI, FLORIDA

Carol Jeanne Komesz
BIGLERVILLE, PENNSYLVANIA

Katherine Nell Leathem
HOUSTON, TEXAS

Dennis Lineham
SCRANTON, PENNSYLVANIA

Theodore Eric Lundberg
NEW CANAAN, CONNECTICUT

Murdo Mackay
MONTREAL, CANADA

Kenneth E. Maddox
AKRON, OHIO

Stephen Gessner Maling
PORTLAND, OREGON

Elizabeth Mills Moore
YARDLEY, PENNSYLVANIA

- Betty Ann Morris
LOCUST GROVE, VIRGINIA
- Dwayne Mosier
PHILADELPHIA, PENNSYLVANIA
- Virginia E. Mulrooney
CHADDS FORD, PENNSYLVANIA
- Ann Leean Muyskens
SHREWSBURY, NEW JERSEY
- Bradley Dean Napier
STANTON, KENTUCKY
- Brian Alden Nelson
ST. PAUL, MINNESOTA
- Hubert John Nelson
MINNEAPOLIS, MINNESOTA
- Jun Hong Park
TENAFLY, NEW JERSEY
- John Peter Pham
STREATOR, ILLINOIS
- Anne Skinner Piper
MADISON, WISCONSIN
- Louis Alberto Quiroga
MIAMI, FLORIDA
- Christian M. Ravndal
WALLINGFORD, PENNSYLVANIA
- James Brooke Rea, Jr.
CROZET, VIRGINIA
- Laetitia Rhatigan Francis
GLENS FALLS, NEW YORK
- Frank Nelson Roach
LAUREL, MARYLAND
- Robert Waller Russell
COLUMBIA, MISSOURI
- Kazuko Sakakura
NAGOYA, JAPAN
- Rufus G. W. Sanders
SANDUSKY, OHIO
- Masaaki Shiraiwa
PHILADELPHIA, PENNSYLVANIA
- Alberta McConnell Stehle
LAWRENCEVILLE, NEW JERSEY
- Frank Stephens, Jr.
PHILADELPHIA, PENNSYLVANIA
- George Edwin Stevenson
YARDLEY, PENNSYLVANIA
- Cynthia Jacques Strickland
SUMMIT, NEW JERSEY
- David Strobel
BOWERS, PENNSYLVANIA
- J. Mark Stryker
NEW PROVIDENCE, NEW JERSEY
- Edwin Roberts Sumner, Jr.
FLEMINGTON, NEW JERSEY
- Charles J. T. Svendsen
BROOKLYN, NEW YORK
- Yukiko Takatera
AMAGASAKI, JAPAN
- John Timmer
GRAND RAPIDS, MICHIGAN
- Charles D. Tinsley
EAST PALO ALTO, CALIFORNIA
- Kenneth M. Trana
WAHPETON, NORTH DAKOTA
- Margaret Twesme
MELROSE PARK, PENNSYLVANIA
- Justin Whittington
BRONX, NEW YORK
- Thomas James Wilson
BARTLETT, TENNESSEE
- Sang Joon Yun
NEW HAVEN, CONNECTICUT

Representations ~

COLLEGES

- Abilene Christian University, 2
 Acadia University, 1
 Albright College, 1
 Alderson-Broaddus College, 2
 Allegheny College, 2
 Alma College, 1
 Amherst College, 2
 Andrews University, 1
 Auburn University, 1
 Augsburg College, 1
 Augustana College, Illinois, 1
 Augustana College, South Dakota, 2
 Austin College, 1
 Australian National University, 1
 Azusa Pacific University, 2
- Babson College, 1
 Ball State University, 1
 Bard College, 1
 Barnard College, 1
 Barrington College, 1
 Baruch College, 1
 Bates College, 3
 Baylor University, 8
 Beaver College, 1
 Benedict College, 1
 Berhany College, 1
 Bethel College, Indiana, 1
 Bethel College, Kansas, 1
 Bethel College, Minnesota, 3
 Biola University, 3
 Bishop Kariuki Bible College, 1
 Boise Bible College, 1
 Boston College, 2
 Boston University, 3
 Brandeis University, 1
 Briercreech Bible College, 1
 Brown University, 3
- Bryn Mawr College, 1
 Bucknell University, 5
 Buena Vista College, 1
- Cairo University, 1
 California Baptist College, 1
 California Polytechnic State University, 1
 California State University, Chico, 1
 California State University, Hayward, 2
 California State University, Sacramento, 1
 California University of Pennsylvania, 1
 Calvin College, 5
 Canadian Mennonite Bible College, 1
 Capital University, Ohio, 1
 Carroll College, 1
 Carthage College, 1
 Cascade College, 1
 Catawba College, 1
 Centenary College of Louisiana, 1
 Central Bible College, 3
 Central College, Iowa, 2
 Central Methodist College, 1
 Central Michigan University, 1
 Centre College of Kentucky, 1
 Chestnut Hill College, Philadelphia, 1
 Chonbuk National University, 1
 Chung-Ang University, 3
 Chungnam National University, 1
 Cincinnati Bible College and Seminary, 1
 City University of New York, 2
 Claflin University, 1
 Clemson University, 1
 Coe College, 2
 Colby College, 1
 Colgate University, 4
 College of Mount Saint Joseph, Ohio, 1
 College of New Rochelle, 9
 College of Saint Thomas, 1

- College of William and Mary, 9
 College of Wooster, 9
 Colorado College, 2
 Colorado State University, 1
 Columbia Bible College, 1
 Columbia University, 6
 Columbus College, Georgia, 1
 Concordia College, Minnesota, 2
 Concordia College, New York, 1
 Coppin State College, 1
 Cornell University, 3

 Dartmouth College, 4
 Davidson College, 11
 Delaware Valley College, 1
 Denison University, 3
 DePauw University, 5
 Dickinson College, 2
 Don Bosco College, New Jersey, 1
 Drew University, 1
 Duke University, 6

 East Stroudsburg University, 2
 Eastern College, 4
 Eastern Mennonite College, 3
 Eastern Nazarene College, 1
 Ecclesiastical College, Wuppertal, 1
 Eckerd College, 1
 Edinboro University of Pennsylvania, 1
 Elizabethtown College, 1
 Emory University, 4
 Empire State College, 1
 Erskine College, 1
 Evangel College, 2
 Ewha Womans University, 4

 Faith Baptist College, 1
 Flagler College, 1
 Florida Atlantic University, 1
 Florida Southern College, 1
 Florida State University, 2
 Fordham University, 1
 Fort Hays State University, 1
 Fort Lewis College, 1
 Franklin and Marshall College, 1
 Franklin College of Indiana, 1
 Freed-Hardeman College, 1
 Friends University, 1
 Furman University, 2

 Geneva College, 1
 George Fox College, 1
 George Washington University, 4

 Georgia Institute of Technology, 1
 Georgia State University, 4
 Gettysburg College, 1
 Glassboro State College, 1
 Golden Gate University, 1
 Goshen College, 1
 Grand Valley State Colleges, 1
 Great Lakes Bible College, 1
 Greenville College, Illinois, 1
 Grinnell College, 2
 Grove City College, 4
 Gustavus Adolphus College, 1

 Haigazian College, 1
 Hamilton College, 1
 Hankuk University of Foreign Studies, 1
 Hanover College, 1
 Hardin-Simmons University, 1
 Harding University, 2
 Hartwick College, 1
 Harvard University, 3
 Helderberg College, South Africa, 1
 Hellenic College, 1
 Hobart and William Smith Colleges, 1
 Holmes College of the Bible, 1
 Holy Light Theological College, 1
 Holy Redeemer College, 1
 Hong Kong Baptist College, 1
 Hope College, 14
 Houghton College, 5
 Huntingdon College, 1

 Illinois Benedictine College, 1
 Indiana University, Indiana, 4
 Indiana University of Pennsylvania, 1
 Indiana Wesleyan University, 1
 Institute for Christian Studies, 1
 International Bible College, 1
 International Christian University,
 Tokyo, 1
 Iona College, 2
 Iowa Wesleyan College, 1

 James Madison University, 1
 Jamestown College, 1

 Kalamazoo College, 3
 Kent State University, 1
 Kenyon College, 2
 King College, 1
 King's College, New York, 1
 Kobe-Gakuin University, 1
 Korea University, 1

- Kutztown State University of
 Pennsylvania, 1
 Kyung Hee University, 2

 Lafayette College, 2
 Lebanon Valley College, 2
 Lee College, Tennessee, 3
 Lehigh University, 2
 Lewis and Clark College, Oregon, 4
 Liberty University, 6
 LIFE Bible College, 1
 Louisiana College, 1

 Macalester College, 3
 Macquarie University, 1
 Manhattan College, 1
 Manhattan School of Music, 1
 Manhattanville College, 1
 Mankato State University, 1
 Mansfield State College, 1
 Mary Baldwin College, 1
 Mary Washington College, 1
 Maryville College, 1
 Massachusetts Institute of Technology, 2
 McMaster University, 3
 Memorial University of Newfoundland, 1
 Mercyhurst College, 1
 Messiah College, 3
 Miami University, Ohio, 4
 Michigan State University, 3
 Mico Teachers' College, 1
 Middlebury College, 1
 Mid-South Bible College, 1
 Midwest College and Seminary, 1
 Milligan College, 2
 Millikin University, 1
 Mississippi College, 2
 Monmouth College, Illinois, 1
 Monmouth College, New Jersey, 1
 Montclair State College, 2
 Montreat-Anderson College, 2
 Moody Bible Institute, 1
 Moravian College, 1
 Morehouse College, 1
 Mount Saint Mary's College, 2
 Muhlenberg College, 1

 National Chung-Hsing University, 1
 Nazarene College of Rochester, 1
 New School for Social Research, 1
 New York Institute of Technology, 1
 New York University, 7
 Norfolk State College, 1

 North Carolina A & T State University, 2
 North Carolina State University, 2
 North Eastern Hill University, 1
 North Park College, 1
 Northwestern University, 4
 Nyack College, 4

 Oakwood College, 1
 Occidental College, 3
 Ohio Northern University, 1
 Ohio State University, 4
 Ohio Wesleyan University, 2
 Oklahoma Baptist University, 1
 Oklahoma State University, 1
 Olivet Nazarene College, 1
 Oral Roberts University, 5
 Otis Art Institute/Parsons School of
 Design, 1

 Pace University, 2
 Pacific Lutheran University, 2
 Palm Beach Atlantic College, 2
 Peking University, 1
 Pennsylvania State University, 2
 Pepperdine University, 3
 Phillips University, 1
 Pikeville College, 1
 Point Loma Nazarene College, 1
 Pomona College, 1
 Pontifical University of St. Thomas
 Aquinas, 1
 Presbyterian College and Theological
 Seminary, Seoul, 5
 Presbyterian College, South Carolina, 1
 Presbyterian School of Christian
 Education, 3
 Presbyterian Theological Seminary
 Seoul, 3
 Princeton University, 3

 Queen's University, Belfast, 3

 Ramapo College of New Jersey, 2
 Reed College, 1
 Rhodes College, 3
 Rice University, 1
 Rider College, 1
 Roanoke Bible College, 1
 Rockford College, 1
 Rutgers University, 14

 Saint Edward's University, 1
 Saint John's University, New York, 3

- Saint Joseph's College, Pennsylvania, 1
 Saint Joseph's Seminary, New York, 1
 Saint Mary's College, California, 1
 Saint Mary's Seminary and University, 3
 Saint Olaf College, 5
 Saint Paul Bible College, 1
 San Diego State University, 2
 San Francisco State University, 1
 San Jose Bible College, 2
 San Jose Christian College, 2
 San Jose State University, 3
 San Myung Women's University, 1
 Seattle Pacific University, 7
 Seaver College of Arts and Sciences, 1
 Seoul National University, 7
 Seton Hall University, 2
 Smith College, 4
 Soong Sil University, 3
 Sophia University, 2
 Southeastern Bible College, 1
 Southeastern College of the Assemblies of
 God, 1
 Southeastern Louisiana College, 1
 Southern California College, 1
 Southern Connecticut State University, 1
 Southern Methodist University, 1
 Southwestern University, 1
 Spaulding University, 1
 Springfield College, Massachusetts, 1
 St. Andrew's Theological College,
 Trinidad, 1
 St. Andrews Presbyterian College, 1
 St. Peter's College, 1
 Stanford University, 7
 State University of New York, Albany, 1
 State University of New York,
 Binghamton, 1
 State University of New York, Buffalo, 1
 State University of New York, Oswego, 1
 State University of New York,
 Plattsburgh, 1
 State University of New York, Stony
 Brook, 2
 Stephen F. Austin State University, 1
 Stetson University, 2
 Stockton State College, 2
 Sung Kyun Kwan University, 2
 Swarthmore College, 6
 Sweet Briar College, 1
 Syracuse University, 2
 Tainan Theological College, 1
 Taylor University, 1
 Temple University, 7
 Texas A & I University, 1
 Texas Christian University, 1
 Thiel College, 1
 Thomas A. Edison College, 1
 Toccoa Falls College, 2
 Tokyo National University of Fine Arts and
 Music, 1
 Tokyo University of Foreign Studies, 1
 Trenton State College, 5
 Trinity College, Connecticut, 1
 Trinity University, Texas, 1
 Trinity Western University, 2
 Union College, 1
 Union University, Tennessee, 2
 University of the Pacific, 1
 University of the West Indies, 1
 University of Alabama, 3
 University of Arkansas, 1
 University of Athens, 1
 University of Bridgeport, 1
 University of Calgary, 1
 University of Calicut, 1
 University of California, Berkeley, 6
 University of California, Davis, 2
 University of California, Irvine, 1
 University of California, Los Angeles, 2
 University of California, Riverside, 1
 University of California, San Diego, 5
 University of California, Santa Barbara, 3
 University of California, Santa Cruz, 1
 University of Central Florida, 1
 University of Chicago, 1
 University of Cincinnati, 2
 University of Colorado, 3
 University of Connecticut, 1
 University of Delaware, 6
 University of Dublin, 1
 University of Dubuque, 1
 University of Evansville, 1
 University of Erlangen, 1
 University of Evansville, 1
 University of Florida, 2
 University of Ghana, 1
 University of Hamburg, 1
 University of Hartford, 1
 University of Heidelberg, 1
 University of Houston, 2
 University of Illinois, 5
 University of Iowa, 3
 University of Kansas, 2
 University of Kerala, 1

- University of Madras, 2
 University of Maine, 1
 University of Manitoba, 1
 University of Maryland, 4
 University of Massachusetts, 1
 University of Melbourne, 1
 University of Michigan, 5
 University of Minnesota, 3
 University of Missouri, Columbia, 1
 University of Missouri, Kansas City, 2
 University of Montana, 1
 University of Mysore, 1
 University of Nebraska, Omaha, 1
 University of Nevada, Reno, 2
 University of New Hampshire, 2
 University of New Mexico, 2
 University of North Carolina, 10
 University of North Carolina, Charlotte, 1
 University of North Carolina,
 Greensboro, 1
 University of Northern Colorado, 1
 University of Northern Iowa, 1
 University of Notre Dame, 1
 University of Oxford, 1
 University of Pennsylvania, 3
 University of Pittsburgh, 1
 University of Puerto Rico, 1
 University of Puget Sound, 1
 University of Redlands, 1
 University of Richmond, 1
 University of Salford, 1
 University of Santa Clara, 2
 University of South Africa, 1
 University of South Florida, 3
 University of Southern California, 4
 University of Stellenbosch, 1
 University of Tasmania, 1
 University of Texas, 5
 University of Texas, Arlington, 1
 University of Toronto, 5
 University of Tulsa, 1
 University of Virginia, 4
 University of Wales College of Cardiff, 1
 University of Warsaw, 1
 University of Washington, 8
 University of Western Australia, 2
 University of Wisconsin, Madison, 3
 University of Wisconsin, Milwaukee, 1
 University of Zulia, 1
 Ursinus College, 1
 Valdosta State College, 1
 Valparaiso University, 2
 Vanderbilt University, 3
 Vassar College, 3
 Villanova University, 1
 Virginia Commonwealth University, 2
 Virginia Union University, 2
 Wabash College, 1
 Wake Forest University, 10
 Warner Pacific College, 1
 Waseda University, 1
 Washington University, St. Louis, 1
 Waterloo University College, 1
 Wayne State University, 1
 Wellesley College, 2
 Wells College, 1
 West Chester University of
 Pennsylvania, 3
 West Virginia Wesleyan University, 1
 Western Baptist College, 1
 Western Connecticut State University, 1
 Western Michigan University, 2
 Westminster College, Pennsylvania, 5
 Westmont College, 8
 Wheaton College, Illinois, 10
 Whitman College, 1
 Whittier College, 1
 Whitworth College, 5
 Wilberforce University, 2
 Wilfrid Laurier University, 1
 William Jewell College, 2
 William Paterson College, 1
 Williams College, 2
 Wilson College, 3
 Wittenberg University, 2
 Wofford College, 2
 Yale University, 3
 Yonsei University, 4
 York College of Pennsylvania, 1
 Number of Colleges, 448

SEMINARIES

- Acadia University, 1
 Alliance Theological Seminary, 2
 Andover Newton Theological School, 4
 Asbury Theological Seminary, 1
 Asian Center for Theological Studies and
 Mission, Seoul, 1

- Assemblies of God Theological Seminary, 2
- Atlantic School of Theology, 1
- Austin Presbyterian Theological Seminary, 4
- Australian College of Theology, 1
- Baptist Theological Seminary, Switzerland, 1
- Bethel Theological Seminary, 5
- Calvin Theological Seminary, 2
- Candler School of Theology, 1
- Chinese University of Hong Kong, 1
- Chongshin College, 3
- Christian Theological Seminary, 1
- Church of God School of Theology, 1
- Cincinnati Bible College and Seminary, 1
- Colgate Rochester/Bexley Hall/Crozer, 2
- Columbia Graduate School of Bible and Missions, S.C., 2
- Columbia Theological Seminary, 4
- Concordia Seminary, St. Louis, 1
- Concordia Theological Seminary, 1
- Drew University School of Theology, 2
- Duke University Divinity School, 7
- Eastern Baptist Theological Seminary, 5
- Eastern Mennonite Seminary, 1
- Emmanuel College, Toronto, 1
- Emmanuel School of Religion, 1
- Emory University, 4
- Erskine Theological Seminary, 1
- Evangelical Seminary of Puerto Rico, 1
- Fuller Theological Seminary, 8
- General Theological Seminary, 4
- Gordon-Conwell Theological Seminary, 2
- Goshen Biblical Seminary, 2
- Hamma Divinity School, 1
- Harvard Divinity School, 6
- Holy Cross Greek Orthodox School of Theology, 2
- Hong Kong Baptist Theological Seminary, 1
- Jewish Theological Seminary, 1
- Knox College, 2
- Lancaster Theological Seminary, 1
- Latin American Biblical Seminary, 1
- Lidingo Theological Seminary, Sweden, 1
- Luther Northwestern Theological Seminary, 8
- Lutheran School of Theology, Chicago, 2
- McCormick Theological Seminary, 5
- McGill University, 3
- McMaster University, 3
- Melbourne College of Divinity, 1
- Mennonite Biblical Seminary, 1
- Midwest College and Seminary, 1
- Midwestern Baptist Theological Seminary, 1
- Montreal Diocesan Theological College, 1
- Moravian Theological Seminary, 2
- Mount Angel Seminary, 1
- Mount Saint Alphonsus Seminary, 1
- Mount Saint Mary's Seminary, 2
- Myanmar Institute of Theology, 1
- Nazareth Theological Seminary, 1
- Near East School of Theology, 3
- New Brunswick Theological Seminary, 2
- New York Theological Seminary, 1
- North Park Theological Seminary, 1
- Pacific Lutheran Theological Seminary, 1
- Perkins School of Theology, 2
- Pittsburgh Theological Seminary, 5
- Pontifical College Josephinum, 1
- Pontifical University of Saint Thomas Aquinas, 1
- Presbyterian College and Theological Seminary, Seoul, 5
- Presbyterian Theological Seminary, Mexico, 1
- Presbyterian Theological Seminary, Seoul, 6
- Princeton Theological Seminary, 117
- Protestant Episcopal Theological Seminary, Virginia, 1
- Queen's College, Newfoundland, 1
- Queen's University, Belfast, 3
- Queen's University, Canada, 1
- Reformed Theological Academy, Debrecen, 1
- Reformed Theological Seminary, 1
- Regent College, 1
- Saint Joseph's Seminary, New York, 1
- Saint Mary's Seminary and University, 3

- Saint Paul's United Theological College,
Kenya, 1
- San Francisco Theological Seminary, 1
- Seoul Theological College and Seminary, 1
- Serampore University, 6
- Southeastern Baptist Theological
Seminary, 2
- Southern Baptist Theological Seminary, 2
- Southwestern Baptist Theological
Seminary, 2
- St. Andrew's Theological College,
Trinidad, 1
- Tainan Theological College and
Seminary, 1
- Taiwan Theological College, 1
- Tokyo Union Theological Seminary, 2
- Trinity Evangelical Divinity School, 3
- Trinity Lutheran Seminary, 1
- Trinity Theological College, Singapore, 1
- Unified Protestant Theological College,
Romania, 1
- Union Theological Seminary, New
York, 8
- Union Theological Seminary, Virginia, 5
- United Reformed Theological Institution,
Cluj, 1
- United Theological College of the West
Indies, 1
- United Theological College, Montreal, 1
- United Theological Seminary, Ohio, 1
- United Theological Seminary of the Twin
Cities, 1
- University of the South, 2
- University of Erlangen, 1
- University of Glasgow, 1
- University of London, 2
- University of Neuchatel, 1
- University of South Africa, 1
- University of Stellenbosch, 1
- University of Tuebingen, 3
- Virginia Union University, 1
- Waldensian Theological Seminary, 1
- Wartburg Theological Seminary, 2
- Waterloo Lutheran Seminary, 1
- Wesley Theological Seminary, 2
- Western Theological Seminary, 2
- Westminster Theological Seminary, 3
- Word of Life Biblical Seminary, 1
- Yale University Divinity School, 13
- Number of Seminaries, 122

STATES AND TERRITORIES

- Alabama, 7
- Arkansas, 3
- California, 72
- Colorado, 12
- Connecticut, 7
- Delaware, 6
- District of Columbia, 1
- Florida, 21
- Georgia, 14
- Hawaii, 2
- Idaho, 4
- Illinois, 27
- Indiana, 13
- Iowa, 6
- Kansas, 4
- Kentucky, 5
- Louisiana, 3
- Maryland, 17
- Massachusetts, 9
- Michigan, 30
- Minnesota, 20
- Mississippi, 2
- Missouri, 4
- Montana, 3
- Nebraska, 1
- Nevada, 2
- New Hampshire, 1
- New Jersey, 113
- New Mexico, 3
- New York, 59
- North Carolina, 25
- North Dakota, 2
- Ohio, 19
- Oklahoma, 3
- Oregon, 4
- Pennsylvania, 70
- Puerto Rico, 1
- South Carolina, 7
- South Dakota, 1
- Tennessee, 11

Texas, 27
 Virginia, 15
 Washington, 18
 West Virginia, 3

Wisconsin, 2
 Wyoming, 1

Number of States and Territories, 46

COUNTRIES

Australia, 3
 Canada, 20
 China, 2
 Germany, 7
 Ghana, 1
 Hong Kong, 1
 Hungary, 1
 India, 7
 Italy, 1
 Jamaica, 1
 Japan, 5
 Korea, 3
 Lebanon, 2
 Malaysia, 1

Mexico, 1
 Myanmar, 1
 Northern Ireland, 3
 Poland, 1
 Republic of South Africa, 4
 Romania, 1
 Sweden, 1
 Switzerland, 1
 Taiwan, 2
 Trinidad, 1
 United Kingdom, 2
 Venezuela, 1

Number of Countries, 26

SUMMARY OF STUDENTS

Visiting Scholars..... 27



Candidates for the Doctor of Philosophy Degree, Enrolled	44
Candidates for the Doctor of Ministry Degree, Enrolled	13
Candidates for the Master of Theology Degree, Enrolled.....	78
Candidates for the Master of Divinity Degree	464
Senior Class	146
Interns	14
Middle Class	158
Junior Class	146
Candidates for the Master of Arts Degree	30
Post-M.Div.	2
Senior Class	14
Junior Class	14
Special Students.....	<u>14</u>
Total Regular Resident Students.....	<u>643</u>
Unclassified Students Enrolled for Credit	76
Post-Resident Doctor of Philosophy Candidates	82
Doctor of Ministry Candidates Not in Workshop.....	<u>119</u>
Total Active Enrollment.....	934

Degrees Conferred in 1992 ~

MASTERS OF ARTS

Tracey Anne Bourne
 Sylvia Marcelette Eagono
 Lisa Han
 Eun Hyung Diane Kim

Gary Maccaroni
 Helena Opoku-Sarkodie
 Barbara Ellen Frances Shadis
 Margery Lynn Waugh

MASTERS OF DIVINITY

Beresford Adams
 Christine Louise Baker
 Peter John Balaam
 Jeffrey Charles Beall
 Eric Mathew Beckham
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Index ~

- Accelerating Program, 40
- Accreditation, inside front cover
- Activities, 178
- Additional Services, 147
- Administrative Officers, 18
- Admissions, see Programs of Study
- Afro-American Studies in Ministry Program, 138
- Alumni/ae Association, 153
- Annuities, inside back cover
- Application, 36
- Asian American Program, 55
- Auditing Classes, 57
- Awards, 167

- Bequests, inside back cover
- Biblical Studies Courses, 70
- Board, 157, 159
- Book Store, 152

- Calendar, 26
- Campus, 31
 - Map, 2
- Christian Education, School of, 145
- Christianity and Society Courses, 95
- Church History Courses, 85
- Clinical Pastoral Education, 127
- Communication with Seminary, 5
- Communications/Publications, 153
- Computer Resource Center, 151
- Congregational Ministries and Worship Courses, 117
- Contents, 3
- Continuing Education, 62
- Courses of Study, 68
 - Department of Biblical Studies, 70
 - Department of History, 85
 - Department of Practical Theology, 113
 - Department of Theology, 100
 - Interdepartmental Studies, 133
- CPE, 127

- Degree Programs
 - Accelerated Program in Ministry and Social Work, 41
 - Doctor of Ministry, 46
 - Doctor of Philosophy, 51
 - Master of Arts, 41
 - Master of Divinity, 36
 - Master of Theology, 44
- Degree Requirements, Completion of, 59
- Degrees Conferred in 1992, 237
- Doctor of Ministry Degree Program, 46
- Doctor of Philosophy Degree Program, 51
- Doctrinal Theology Courses, 102

- Ecumenics Courses, 93
- Education Courses, 113
- Ethics Courses, 108

- Faculty, 11
- Fees, 155
- Fellowships, 166
- Field Education, 133
- Financing a Seminary Program, 162

- General Ministry Courses, 133
- Gifts, inside back cover
- Grants and Loans, 163
- Greek Placement Examination, 38

- Health Care, 160
- Hebrew Placement Examination, 38
- History of Religions Courses, 91
- History of Seminary, 26

Housing Facilities

- Apartments, 158
- Dormitories, 157

Information, Public, 153

Institute of Theology, 61

Interdepartmental Studies, 133

Inter-Institutional Arrangements, 66

International Students, 58

Internships, 134

Koinonia, 178

Lectureships, 178

Library, 147

Life Income Agreements, inside back cover

Loan Funds, 164

Location, 30

Map, Campus, 2

Media Resources Center, 150

Mid-Year Admissions, 58

Mission Ecumenics and History of Religions
Program, 143

Mission of the Seminary, 23

National Capital Semester, 55

New Brunswick Seminary, 66

New Testament Courses, 76

Old Testament Courses, 70

Overview of the Seminary, 23

Part-Time Study, 40

Pastoral Care Courses, 120

Payment of Accounts, 161

Philosophy Courses, 100

Placement, 152

Practical Theology Courses, 113

Preaching and Speech Communication in
Ministry Courses, 123

Princeton University, 66

Prizes, 170

Programs of Study

- Accelerated Social Work Program, 41

- Doctor of Ministry, 46

- Doctor of Philosophy, 51

- Master of Arts, 41

- Master of Divinity, 36

- Master of Theology, 44

- Student Responsibility for, 59

Publications, 180

Refunds, 162

Reigner Reading Room, 145, 149

Religion and Society Program, 141

Religion, Self, and Society Program, 139

Religions, History of, Courses, 91

Room and Board, 157

Roster, 183

Rules and Regulations, 59

Scholarships, 166

School of Christian Education, 145

Social Work Program, 41

Special Courses, 137

Special Students, 56

Speech Communication in Ministry
Courses, 123

Student Government, 178

Students in the Seminary, 183

Summary of Students, 236

Summer Language Program, 64

Summer School, 64

Teacher Certification, 58

Theological Book Agency, 152

Theology Courses, 102

Transcripts, Fee, 157

Transfer Students, 37, 42

Trustees, 9

Tuebingen Exchange, 170

Tuition, 155

Unclassified Students, 57

United Methodist Studies, 136

Visiting Campus, 6

Visiting Scholars, 57, 185

Westminster Choir College, 66

Women's Studies, 138

Worship

- Chapel, 28

- Courses, 117

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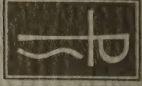
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